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Zions Herald

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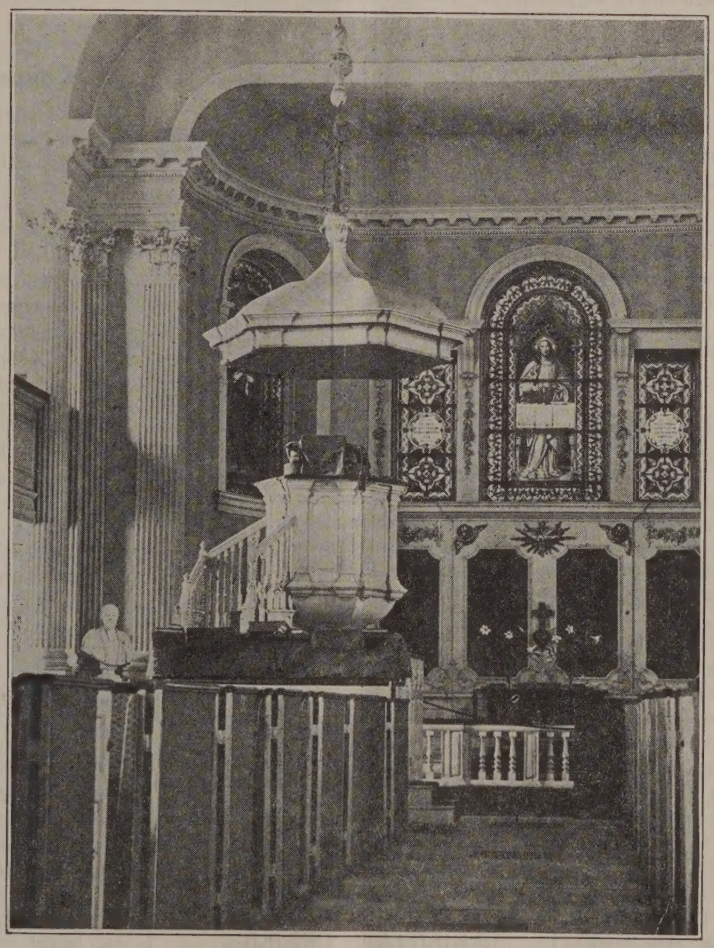

KING'S CHAPEL COMPLETES 200 YEARS

(See Inside Cover Story)

November 23, 1949

FROM COVER TO COVER

IT'S IN THE BOOK, suggestions for a practical use of the Bible, given by the Rev. Raymond E. Balcomb, minister of the Federated Church, Ashland, Mass. ..... Page 3

The Rev. Clyde E. Teel, minister of Central Methodist Church in Sacramento, Calif., discusses his conception of the necessary components for an ACCEPTABLE THANKSGIVING. ..... Page 5

POST-WAR AMERICA FIGHTS THE SPREAD OF FACISM, a report of the Third National Conference of the National Association of Intergroup Relations Officials held in Chicago, by Martin Hayes Bickham, chairman of the Illinois Interracial Commission. ..... Page 9

Sr. D. Mario Esquivel, Ambassador from Costa Rica, addressed the Fifth Annual Institute of The American University on the subject, THREATS AGAINST DEMOCRACY IN THE AMERICAS, and offered suggestions for possible solutions. ..... Page 11

READERS WRITE

The Lord's Day

Soon after assuming the duties of general secretary of the Lord's Day League of New England, letters were sent to the various denominational boards of Christian Education asking them to include material in the Sunday school curriculum on Sabbath observance. Definite contacts were made with Dr. Schisler and Dr. Bowen of our own denomination. In those letters the following paragraphs were included:

To Dr. Schisler:

"The purpose of this letter is to enlist your interest and co-operation in having both the Board of Evangelism and the Board of Education give emphasis to the place of the Lord's Day, Sunday, in its program. You know the great need for a vital and effective Protestantism — a Christian experience. This is impossible save as we have a vital and effective day of re-creation, fellowship and worship. As yet, I have found no denominational Board of Education which definitely includes such lessons. Both the Old and New Testaments have many references.

"My interest is neither Pharisaical nor puritanical. It is definitely, however, that we as Protestants may keep our Protestantism vital and the American Way of Life effective."

To Dr. Bowen:

"I am now the general secretary of the Lord's Day League of New England, coming to this office June 1st last. The league serves the six New England states. New England, as you know, is only as other parts of the United States are. The need of a real Christian impact is as great here as in New York, Chicago or San Francisco. The purpose of my letter should give expression to a deep concern for the good and security of the American Way of Life. Since coming back to Boston, where my ministry was from 1917 to 1943, a careful study has been made of how to meet New England's need. I am convinced that one of the first steps that should be taken is to include in the lesson materials of our leading Protestant denominations studies on how Christian and Old Testament leaders emphasized the importance of Sabbath and Lord's Day observance. You in your department have some of the best educated brains, most consecrated talents of any denomination, and we would give much to have you, as already you have had requests from some seminar groups, present to us lessons on the observance of this day."

In response to these letters, the following has been received from Dr. Bowen:

"I am communicating with the chairman of each of our subcommittees asking that our outlines be checked carefully to see that we have strongly presented the claims of the Christian Sabbath. When the Curriculum Committee meets, each subcommittee brings in the outlines for the period under consideration. The full committee works out the complete curriculum. From that time on the Editorial Division gets to work to carry out what the Curriculum Committee has authorized.

"We must maintain our Christian Sabbath. We must make it increasingly helpful both to the followers of Jesus Christ and to our population."

DECEMBER 14TH

ZIONS HERALD
ANNUAL DINNER

Honoring
Bishop G. Bromley Oxnam

DOROTHY QUINCY SUITE
In
Boston's New John Hancock Building

6:30 P.M. $2.00

It is most heartening, not only for
England, but for our entire country to
this co-operation from our own Boar
Education. Not much advance will be r
in strengthening the impact of Evange
Christianity until the Christian people
come more vocal where decisions are r
in legislative halls, and in the creatio
public sentiment at home, which con
observance of laws already on the st
books of our states and nation. The
has come when, if the American Wa
Life is to be maintained, the people of
churches, who build the Christian
munity-life in both precept and exan
must be vigilant.

(Rev.) G. VAUGHN SHE
Boston, M

Our Cover Picture

In 1741 King's Chapel had been for
years an outpost of the Church of Eng
in Boston. The first wooden building
been erected in 1688 and enlarged in
but, to quote an old document, "being fo
in the year 1741 in a state of consider
decay, it was proposed to rebuild it
stone." This, as it turned out, was m
easier to propose than to do, for the co
stone was not laid until 1749 and the s
church was not open for worship until

The story is worth recalling today when
present Society of King's Chapel is cele
ing the 200th anniversary of the layin
the cornerstone. It is a story of tireless e
and devotion complicated by opposition
dispute, by financial embarrassments and
fling delays, but persisted in with such lo
and spirit as to result in "the erection of
was then probably the noblest house of
ship on this continent, a church which
mains a model and masterpiece of a
tectural simplicity, harmony and beauty.

It is a story of perseverance on the pa
men who are remembered today like Wil
Shirley, Governor of the Province; H
Frankland, Collector of Customs, and
Faneuil (donor of the "Cradle of Libe
to the town of Boston) whose names he
the first subscription list, as well as a g
company of unremembered men and wo
who loved their church and were read
sacrifice for it. It involved a vast co
pondence with prominent people in Eng
who might conceivably be interested in
ing. The Rev. Harry Caner who became re
of the Chapel in 1747 turned all his ene
and abilities to the completion of the pro
It was he who first wrote to "a Gentlema
good Judgment in Architecture," Peter
rison of Newport, requesting him to ol
the committee "with a Draught of a h
some Church." How successful and ski
Harrison's draught was, the handsome ch
at the end of its second century, bears a
and eloquent testimony — Reprinted f
The Christian Register.

It's In The Book

RAYMOND E. BALCOMB

Ve are going to think together about something we all eve in, but which many of us neglect — reading the le. It is a subject that concerns us all for the suspicion l not down that the average church member spends re time with the comics than he does with the Book. Before you decide that this is just a professional hargue for Universal Bible Sunday, good in the abstract not particularly relevant to our daily lives, consider or three facts with me.

First of all, the Bible is a far more practical book than st of us imagine, apparently. In a recent poll of sucsful young executives *Coronet* magazine asked this estion: "What book or books most influenced you and ntributed to your success?" No, the book most frently cited was not "How To Win Friends And Inence People;" the Bible got the credit.

Of greater importance than that somewhat superficial t is a second one: the relative impotence of Protestant in New England. Statistically there are as many otestants as Roman Catholics, but the Roman Catholics better Catholics than the Protestants are Protestants! d that is due, in large degree, to the fact that although otestantism is built upon the open Bible most of the oles in our homes are closed. Robert Burns in his em "The Cotter's Saturday Night" painted a picture t once was normal in Protestant homes; he describes father of the household gathering his brood together. en taking the family Bible

"The priest-like father reads the sacred page, —
How Abram was the friend of God on high;
Or, Moses bade eternal warfare wage
With Amalek's ungracious progeny; . . .
Then kneeling down to Heaven's Eternal King,
The saint, the father, and the husband prays;
Hope 'springs exulting on triumphant wing,'
That thus they all shall meet in future days. . . ."

me of us can remember something like that in our own ldhood days, but I suspect that few of our children will. Of still broader significance is the fact of a world-wide eat to freedom in our time. There is a definite trend politics, in economics, and perhaps in religion toward authoritarian viewpoint. We see it at home in the reasing power of the federal government, in the domnce of great areas of life by labor leaders, in the contration of unbelievable wealth in the hands of a few porations; we see it abroad in fascism, communism, d clericalism. How shall freedom be safeguarded in h a time? No easy answer is possible of course, but truth is that every great freedom movement in our ritage has been led by Bible-reading men. Remember words with which Jesus opened his ministry, words quoted from Isaiah?

"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives. And recovering of sight to the blind; To set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." — Lk. 4:18-19)

Remember what those Englishmen who forced King John to sign the Magna Charta in 1215 had been reading? One of the Bible translations of the Venerable Bede. Remember Martin Luther defying the authority of popes and councils alike and taking his stand on scripture and conscience alone? Remember Abraham Lincoln whose great state papers, excepting only one, quote the Bible? Remember Bishop Bergraav of Norway who was forbidden by the Nazis to even quote the Bible in his letters from a concentration camp? Mark it well, if freedom survives at all it will be by the efforts of Bible-reading people.

I have a clear purpose; I am not ashamed of it for it is the power of God unto the salvation of ourselves and our society. I want to get you to read the Bible effectively.

If one is to read Holy Scripture effectively he must first of all establish a standard of interpretation for himself. One must have a frame of reference, a background against which to understand what one reads. Taken in a vacuum, as it were, the Bible can be made to say just about whatever you want it to. A few years ago Ted Bentz, a one-time member of the notorious "Baby Face" Nelson gang, languishing in jail, wrote to the Parole Board, asking for a release as follows: "Luke 11:10, Christ says, 'Everyone that asketh receiveth and he that seeketh findeth, and to him that knocketh it shall be opened.' By virtue of the above, how about a parole?" The board, in its turn, was equal to the occasion and replied " 'Trouble me not; the door is now shut,' Luke 11:7!" Which is, of course, to abuse rather than to use the Bible, because they had no common standard of interpretation.

I am aware that there are those who claim that no standard of interpretation is necessary. In fact, one such person called on me some time ago. He represented the Jehovah's Witnesses and quoted several scattered verses of Scripture. I replied that I didn't agree with his interpretation in stringing those verses together as he had. "Oh," he said, "I don't interpret the Bible. I just accept it from cover to cover." As I had recently been reading Leviticus I asked if he ever committed sin. He replied he did. Did he always take a ram to his priest for a sin-offering as the sixth chapter of Leviticus enjoins? "Oh, no! That doesn't mean to take a ram to a priest, that is a prediction of Christ's death." Well, I don't wish to argue the merits of that interpretation, all I want to do is to point out that he had a standard of interpretation whether he admitted it or not, whether he knew it or not, for no place in Leviticus is Christ mentioned. He read that in by interpretation.

There are many standards of interpretation. For the Roman Catholic the standard is the church. For the Christian Scientist the standard is "Science And Health

With Key To The Scriptures." Some Protestants seem to feel that the notes printed in the margin by Bible publishers fifty or a hundred years ago are the standard. Defining one's standard is as difficult as it is essential; but without one your last state will be more confused than your first.

Apparently the author of the Second Epistle of Peter had had some trouble along this line. And so he wrote, "First of all you must understand this, that no teaching of scripture is a matter of one's own interpretation, because no teaching ever came by the impulse of man, but holy men of God spoke when moved by the Holy Spirit." (1:20, my own translation). In other words, the ultimate standard is the testimony of God's spirit. No man can legislate, therefore, for another. But I can bear testimony as to the conditions under which God's spirit speaks most plainly to me.

To begin with, His spirit bears witness with mine when I strive to understand each passage in the light of its historic situation. The somewhat obscure saying of Jesus about not putting new wine into old wineskins, for example, becomes crystal-clear when we understand that the customary receptacle for wine was an animal skin tied to make it leakproof. As the wine fermented gas was formed and the skin stretched. If unfermented wine should be put into old, already stretched, dried-out skins it would surely split them as it aged. When each passage is considered in respect to its historical context much of what must otherwise be contradictory is easily resolved. Thus when one comes on a passage from Ecclesiastes that denies immortality he need not feel that Christ's resurrection or Paul's fifteenth chapter of I Corinthians is negated. Rather, he will see that Ecclesiastes was written before the tremendous truth of personal immortality was apprehended by even scripture authors. Neither will the differing levels of thought about God prove troublesome. It will be clear why, as the distinguished continental theologian Emil Brunner puts it "The Pauline Theology is not the same as the Johannine or the Synoptic, the New Testament theology is not the same as the Old, and the priestly theology in the old Testament is not the same as the prophetic. Whoever gives the Bible a chance to disclose its genuine meaning knows this. . . ." (Divine Human Encounter p 173). I commend to you the understanding of each passage in the light of its historic situation.

Then again, God's spirit speaks most plainly and intelligibly through scripture when we are absolutely honest in our handling of it. It seems to me that it is a matter of common honesty to admit the presence of verbal, literal contradictions within the Bible. For example, the Book of Deuteronomy says that Moses made the Ark of the Covenant whereas Exodus says that Bezaleel did. II Samuel tells us that Joab was commanded by God to take a census but I Chronicles says that it was Satan who commanded! In the New Testament, The Gospel A cording To Matthew and The Acts of The Apostles gi two entirely different accounts of what happened to Juc Iscariot and how the "Field of Blood" came by its nan Even within the same book there are contradictions: the conversion of Saul, Acts tells us in one place that or he saw the light and that those who were with him hea the voice, but exactly the opposite in another descripti of the same event, and a third account varies from bo of the first two! It seems to me to be a matter of comm honesty to admit these contradictions and thereby becor a channel for the Holy Spirit whose truth shall make free.

But he who is honest will find far more than a few i consequential contradictions in the Book. He will al find moral teachings that puncture his complacent se satisfaction. He will read, "Thou shalt not kill" and, he is honest, he will get down on his knees and confe before God his part in the wholesale slaughter that m call war. He will read, "Thou shalt not covet thy neig bor's house . . . nor his ox . . . nor l ass, nor anything that is thy neig bor's." And, if he is honest, he w admit that a large proportion of l time has been given to "keeping with the Joneses" — of coveting th house, or their furniture, or their c or their clothes and inwardly reso ing to have some just as good or ma be better. He will read that Isra fell "because they sold the righteo for silver, and the poor for a pair shoes," and, if he is honest he w realize that our vaunted Americ economic system has done the sar and stands under the judgment God for its inhumanity. He will rea "Do not resist one who is evil. B if anyone strikes you on the right cheek, turn to him t other also . . . and if anyone forces you to go one mi go with him two miles." And, if he is honest, he w know that scarcely a day of his life has he really tried follow the Master by coming to terms with himself these issues. He will read that "no man can serve tv masters . . . you cannot serve God and money." And, he is honest, he will know to what he has given his pri ary allegiance. He will read that "there is neither Jew n Greek, there is neither slave nor free, there is neither ma nor female; for you are all one in Christ Jesus." And, he is honest, he will admit in shame the racial prejudi which makes Protestantism a segregated church. It seer to me to be common honesty to confess with Mark Twa that the parts of the Bible that really trouble us are n the ones we can't understand, but the ones we can! Abo the most unpopular, and yet truest text in the Book from Hebrews, "If we say that we have no sin we decei ourselves and the truth is not in us."

Once more, God's spirit reveals itself best to him wl

(Continued on page 20)

"Communists adopt methods that are abhorrent to democratic men and women, whether they are Christians or not, but Communists become desperate because of a longing that the oppressed and exploited classes everywhere should be free and have their human rights. He who seeks can find a moral witness to God even in the very purpose of atheists."

* * * *

"Our Faith in God — The Advance for Christ and His Church"

"Acceptable Thanksgiving"

CLYDE E. TEEL

'hanksgiving comes from a full heart, from a full rit. It is very doubtful if there is any thanks in a sour rit; whether there is any thanks that flows from a ssed person who does not recognize God. I question y much if there is any thanks uttered or unexpressed ning from a selfish person. Acceptable Thanksgiving only come from an overflowing spirit that bursts with pulsations of God given radiance.

'hat first thanksgiving on November 26, 1621 observed the Plymouth Colony was a day of rejoicing. Fifty- English speaking people were present with Massasoit l ninety of his braves. It was a thanksgiving not so ch for God's bounty, though a boatload of stores stood shore, as it was a thanksgiving for deliverance; first m religious oppression and then from death on the tinent. They were a serious people, thankful that they l been spared that other generations might benefit by ir struggle for freedom. It was a thanksgiving that ressed to God the heartfelt thanks to him that in his pose he had seen fit to give them continuance of life t they might establish in America a people of religious rty.

Vild game, corn, fruit and nuts was the fare for their st. It was prepared by the four women, one servant l the young girls of the colony who had been spared sickness and death. Thanksgiving meant as fine a st as could be had, but it also meant a sharing of God's ssing with others and it meant a deep undergirding re- onship with God who in his Providence had spared m.

'hanksgiving, from the Hebrew Yaw-Daw', means ssings from the hands of God. We owe all thanksgiv- to God. The giving is toward us, the thanks is toward d. Yahweh the God of Abraham became the Jehovah a little later until he became known as, "I am the Lord God." From the Greek translated we have Theos o - khar - is - tee - ah, meaning "thanks to my God." ere could be no thanks without the recognition of the ver that gave the blessing.

t would be somewhat absurd for us to say, "Our thanks thee O underlying substratum of energy:" and yet not long ago a student from Massachusetts Institute of chnology studying electrical engineering described the known force in the world as a sub-stratum of energy. ople who are religious call that force God; and more, nks means an interpersonal relationship, and recogniz- the personality of God recognizes his power toward us. t would be nice if we could just spend an hour together ging, reading choice bits of Scripture, and reviewing thanksgiving traditions and lore; but the first thanks- ing was given over somewhat to preaching. No doubt ngs were reviewed as they had been in England and European Continent and what the future held in re for this little handful of people who were left.

Now 328 years after that first thanksgiving we find our ion again at one of the truly great crises of the world. This time our nation is the focal point of the whole world.

If we seek peace so that our thanksgiving will be acceptable to God, then we must be realistic. To be humanistic and realistic is to be for a time pessimistic. To be realistic we must see that all the forces of the world are hell-bent for destruction. Since we are at war with Russia the economic powers of both countries are exerting as much force as possible upon the other to bring about the ignominious collapse of the economic structure within each country; this is carried on by both political and social machines within the countries. Atomic energy is being used now with as much force as at Nagasaki and Hiroshima. (Not so long ago a man said to me, "don't you think that we would be better off if we just dropped a few atomic bombs on Russia just to bring her into line?") This is a common expression of our present mind set in many places.

In order that our thanksgiving be acceptable before God we must promise to do, and do, everything that is in our power to keep a "shooting war" from developing. The spiritual fiber of the religious world must be so strongly knit together and so sacrificially undergirded by the power of God that the Spirit shall prevail over the forces of the world.

A realistic view of the world will serve to indicate that where great blocks of the population have bountiful harvests and other great blocks starve, something is out of fix. I doubt very much if I am more important in the sight of God, than some little child lying in the streets of Singapore starving to death at this moment. I want my thanksgiving to be acceptable, therefore I must look realistically at a world that is not far removed from killing pigs, from burning wheat and corn, from destroying potatoes and fruit in order that part of the people may live well and others may starve. We would need to search no farther for a philosophy of war and peace; it is there glaring at us.

Luke 12: 48 helps us in our thought in trying to make our thanksgiving acceptable. "Everyone to whom much is given, of him much will be required; and of him to whom men commit they will demand the more." Certainly we are agreed America has shared the blessings of the most high God. Surely there are none who would feel that during the tragedy of the past war our suffering has been comparable with other countries. Many of our men were lost, wounded; but no cities, no great blocks of population were destroyed. We had seed time and harvest. We enjoyed comparative comfort. This then would indicate that God was the God of America in his blessing. Now that would sound silly if we let it stand alone in the light of 3,800 years of religious development. The early Hebrews thought that God was the God of certain places like fields, springs, wells and not of others. I believe that we all hold to the belief that our Christian faith grew out of the religion of Israel. Now it might be that God has

(Continued on page 16)

ZIONS HERALD

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New Hampshire And Mr. Blanshard

Several weeks ago the publishers of the *New Hampshire Morning Union* and the *Manchester Evening Ledger* issued a scathing attack on two Protestant groups who had invited Paul Blanshard, author of the best-seller "American Freedom and Catholic Power," to speak in Manchester. The Manchester papers claim that Paul Blanshard's speeches are "openly and clearly anti-Catholic," and that it is "tragic at any time to hear them."

At no point in the New Hampshire editorial battle has it been made clear whether the editor has even heard Mr. Blanshard speak, nor is there any evidence that the editor has ever read Mr. Blanshard's book. Our editorial guess is that the editor has no first-hand knowledge.

This paper has commended Paul Blanshard's book and continues to urge honest people to read it; we have also heard Mr. Blanshard speak and have had our confidence in him strengthened by that experience. Mr. Blanshard is not anti-Catholic, unless it is anti-Catholic for one to oppose the temporal policies of the Roman Catholic hierarchy. If it is bigotry hold up for examination the announced policies Roman Catholicism which affect civil liberties f the rest of us, then the New Hampshire editor mig just as well chalk up about all of us on his anti-Cat olic list.

It is time for some newspaper editors to learn th Protestants have no intention of assailing the r ligious beliefs of other people so long as those b liefs do not jeopardize the civil and religious righ of other people. But Protestants will not sit by id while one religious group seeks to violate the dem cratic principle of separation of church and state; w will not be acquiescent when we see the Pope inva the laws of our land and advise Roman Catho judges to abrogate those laws when they conflict wi dogmas of the Roman Catholic denomination.

Paul Blanshard has brought to the American pe ple a manifesto which is intellectually honest — honest indeed that no spokesman for Roman Cat olicism has yet offered any refutation of it. It r mains on the best-seller list throughout the nati although not one major newspaper did more th present a minor press notice. We like the comme reported by Religious News Service from the Episc pal bishop in New Hampshire, who said that t Manchester editor was "writing for the large Rom Catholic element in Manchester and Nashua. It time New Hampshire got another paper. Too ma people are now under the impression that the *Uni* represents the last word in the state's thought."

Why Did Daddy Die?

The Associated Press carried a story last week of 11 year old boy who was beaten up by a group teen-age boys; the lad was spat at and kicked into t gutter because he was a Jew. The lad's mother wr an open letter to a Lynn, Mass., paper, asking for answer to her little boy's question, "Why did r daddy have to die?"

Two factors in this story have been recorded: (the boy's father was killed in the recent war; (2) t lad was returning from a Boy Scout meeting. T first factor would indicate that the war certainly c not win anything in terms of human justice; the s ond factor would indicate that local social agenc have more specific social and humanitarian obli tions than they are currently able to meet.

The basic factor, however, is the community titude of the teen-agers who beat up the Jewish b

can't be charged up to mere boyishness; it can't ıvolve the so-called "manly art of self-defense;" it the direct result of specific anti-Semitism which ıe teen-agers have caught in their homes and in their ɔmmunity.

Legal prosecution cannot solve this problem anyıore than the prosecution of a war against Hitler ɔlved the disease of anti-Semitism. This is a theolog-al and a social problem which will be solved only hen the atmosphere of the community is made over ; a realistic application of love. Until everybody is ıvolved in safeguarding human dignity, it will be ecessary for us to say to the little Jewish boy that is father died in vain.

Action Not Anticipated

When the left-wing United Electrical Union left ıe C.I.O., the General Electric Company was told ; the chairman of the newly formed I.U.E.-C.I.O. ıministrative committee, that it was to do business ith the new union and to cease further negotiations ith the expelled and disaffiliated union.

In a surprise reply — surprise because the ousted ıion was ousted because of its alleged Communist filiations — General Electric said that since their nployees had by vote designated the disaffiliated ıion as their bargaining representatives, and since ıe company had existing contracts with both the ational United Electrical Union and United Elecical local unions, they could not recognize the new ıion now constituted by the C.I.O.

General Electric has been severely criticized for its and on this issue by Mr. Charles J. Kersten, chairan of the Congressional subcommittee to investigate ıe U.E. in American Industry. Mr. Kersten told eneral Electric officials that the U.E. leaders were ıilty of having "slavishly followed the Communist arty line," and that the decision of General Electric continue to recognize their union was "giving aid ıd comfort to the possible formation of a new major ıt Communist-dominated third national labor ıion."

General Electric has made it clear that until the ational Labor Relations Board orders it to cease cognition of the union with which it now has a ɔntract, it will continue to do business with it. At ıe same time the company has made it clear that ommunism is not an issue involved in this particular ıse.

We believe that the General Electric Company has taken a legitimate stand. Even the Congressional sub-committee has not been able to say that the old union is definitely Communist, in fact, no government authority has clearly defined the old union as one which is Communist. The fact that cannot be put aside, however, is that a contract is in existence and no authority has yet said that the contract is invalid because the C.I.O. ousted the United Electrical Union.

Democracy has a responsibility to fulfill in this question. The workers in individual plants elect their bargaining representatives and if they choose to change that vote, then the C.I.O. must wait until that process is completed. We believe that the fundamental democratic spirit of the American workers will oust the Communist-dominated unions as effectively as the C.I.O. convention purged itself of its undesirable leadership. In the meantime, General Electric is correct in waiting for that democratic process to be completed.

Memo To Ecumenicals

We like the word "ecumenical." It implies a new day in the Protestant world because it means church unity in a thoroughly democratic way. Ecumenicity does not imply theological unity, but it does mean solid co-operation in the total work of the free churches.

Last week the Protestants of Massachusetts set an excellent example for the rest of the nation in the election of the Rev. Dana McLean Greeley, minister of the Arlington Street Unitarian Church, Boston, as president of the Massachusetts Council of Churches. Mr. Greeley's denomination is barred from the Federal Council of Churches because the Federal Council has not yet reached the point where it can rid itself of theological demands, but in Massachusetts the Unitarians are active participants in the State Council of Churches and Mr. Greeley has been one of the tireless workers for ecumenicity in this state.

It should be said that Mr. Greeley was not elected to the two-year term as president of this state's council because he was a Unitarian; rather, he was asked to lead the churchman of this state because he is a thoroughly Christian and able leader. We wish him well, and we are proud of the Protestants of Massachusetts who by electing Mr. Greeley showed that they are more interested in Christianity than in theological differences.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Dec. 4.

PROPHETS FALSE AND TRUE. JEREMIAH 23:21-32.

The Nature of Prophecy

When we strike the problem of distinguishing true and false prophecy we are forced to look into the nature of prophecy. Soothsayers, seers, fortune tellers and just plain religious racketeers have been found in times past in all religions. Much prophecy turns out to be divination. People who "chirped and muttered" were at times regulated and licensed by the state and a close watch was kept on self appointed foretellers of events that concerned politics and society. Usually divination has been bound up in magic and has become more like fortune telling than religious convictions spoken boldly.

Religious prophecy of the highest order is found in the Bible. The Old Testament is one of the great books of prophecy and its pages carry conviction and power. Prophecy as it is found in the Old Testament is one of the most profound movements of the human spirit and there came into being through the Hebrew prophets a substance of religion which remains as a lasting residue of faith.

The Old Testament word for prophet is used to describe one who speaks with delegated authority. The prophet of Israel was not one who spoke his own words but rather one who spoke the words of Jehovah. The commission was usually given in the call to become a prophet when Jehovah said to his called one, "Go and tell this people." (Isaiah 6:9)

The prophet of Israel spoke when he was spoken to and usually began his message with the well known introduction "Thus saith Jehovah." False prophets spoke their own words and usually they were yes-men. They were diviners and sooth sayers and often plain fakers.

The Purpose of True Prophecy

Hidden in a verse of Jeremiah's prophecy is a line which gives us a clue to the nature of prophecy and reveals its real purpose. Jehovah spoke the words which Jeremiah handed on to his people and made very clear the standard by which all prophecy must be judged: "I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

It is clear that the purpose of prophecy is that of influencing life definitely for the better. The prophets spoke to people to get them to turn from evil doing. They were great religious leaders of their people.

The words of the false prophets were as chaff to wheat. They were worthless dreams which made the people forget the ways of God. "Is not my word like as of fire, saith the Lord; and like a hammer which breaketh the rock in pieces?" Jehovah set himself against the false prophets "that use their tongues and say 'thus saith the Lord'."

We are beset today with a multitude of time servi prophets who have learned by the trial and error meth of speaking to say the "right thing." One such prop recently got into trouble by mentioning an econor problem in his church for which he was taken sever to task by a leading layman whose sociology had gott mixed up with his theology. The prophet's explanati was that he did not know that he was even talking e nomics and added by further revelation of his beliefs, never mention problems that disturb my parishioners. stay out of the zone of disagreement entirely unless I cidently mention something I did not know was troub some."

The average prophet of today will speak out if he fully convinced that an issue is moral and is importa But his temptation is to say nothing that will offend sor member who is nervous about social issues which ha been banned even in the church. The pure gospel h been too often kept out of circulation lest it become soil by contact with the world.

By the witness of true prophets the religious life of ma kind has been enriched and set forward.

The Social Message of the Prophets

The Hebrew prophets were social reformers who stru at the very roots of evil in national life. They were r content to settle down as technicians of worship or pe dlers of pleasing words. They saw what was wrong wi their nation and at the risk of losing their lives they spo out in burning words. They did not sit around ar figure how much support for the synagogues or temp they would lose by telling the truth. They spoke ar thought about the consequences when they had to fa them.

Very few people, good or bad, can stand the truth spo en by fearless prophets. The natural thing is to get r of the prophet instead of righting the wrong. One of t most dangerous tendencies in the church today is the u willingness of good people to listen to rugged wor about the great issues that we face. When a man stan up and states the truth about war, social injustice, ci rights, poverty, gambling, and liquor drinking there is murmur of dissent and an orgy of criticism of the preac er. Some disgruntled listener takes it up with the prop authorities and the prophet is promoted to some safe se where his words ooze out into empty space. Some tin serving dispenser of "pink pills for pale people" tak over and the church moves forward with the buildir fund or quota spasm.

This is not the whole picture, however, for there a countless courageous preachers who stand up, speak o and break the hard lumps of social injustice with sled hammer blows and melt the hard condition with th white heat of the gospel's fire. These are God's tru prophets.

Post-War America Fights The Spread Of Racism

MARTIN HAYES BICKHAM

The fight to reduce the inroads of racism in American ›mmunities came to a focus early this month in Chicago. ver 300 staff and lay leaders from intergroup agencies many types of communities from all sections of Amer-a, met for three days at the Shoreland Hotel, in the hird National Conference of the National Association Intergroup Relations Officials.

With scientific analyses of post-war population move-ents and the ensuing racial tensions in community life, nd the various forms of discriminations and segrega-ons based on race, color or creed or national origins and eritages, these leaders sought for ways to reduce these ›st-war ravages of racism in American culture. Some the evidence under discussion and conclusions reached ay be briefly summarized under these heads.

Racism is a disease of human relations. Under the npetus of total war it has spread across America dur-g recent years. Several changes in our American popu-tion have provided the seed bed for this growth of cism.

1. War induced population movements. The recent nited States Census estimates indicate that about 2,000,-00 Negro-Americans have moved from places of resi-ence of 1940 to new residences in other states. Much this movement has been to larger cities of the nation the North and West, including cities like Boston, New ork, Detroit, Chicago, Omaha, Denver, San Francisco, ortland and Seattle.

Recent studies indicate that probably a million Mexican-mericans have also moved their places of residence dur-g the war and post-war period, largely moving either om Old Mexico or from Texas and other border states, to the areas to the North and Northeast.

The movement of Puerto Ricans has added probably quarter of a million to the non-resident racial groups America since 1940.

In addition, the next large population movement has me out of the relocation processes surrounding the panese-Americans, involving probably 100,000 of these tizens who were moved from their west coast residence 1940 to residences in other sections of the country.

2. Stimuli to racism. Against this background of non-hite elements in the American population, one must it the incitements to racism that developed out of the rocesses of total war. It is well to keep in mind here at Hitler's propaganda of Nazi racism was projected to American communities in a rather extensive way in e two or three years just preceding the outbreak of the econd World War, and has remained active in some nderground channels stirring up animosity, particularly gainst Jews in American communities.

In the post-war period, the Communist propaganda be-me active within American communities. We faced e invitations to these non-white elements to desert their yalty to America and attach it to the Communist pro-ram. In addition, one must not forget that these stimuli to racism were operating on the cultural heritage of America from slavery and its aftermath in the days of reconstruction.

This racism shows its teeth in the conflicts arising around wide-spread moods and acts of racial discrimination such as the refusal to grant to all our dark-skinned residents the full rights and privileges belonging by our democratic creed to every American. Racism seeks confirmed expression in the use and spread of policies of racial segregation, in housing or residential conditions, in public schooling and advanced educational opportunities, in employment, in social groupings such as labor unions and churches.

The Emergence Of A Strong Resistance Movement

As racial tensions and disorders arose under the conditions of total war and in the post-war periods, in such incidents as the Columbia, Tennessee, riot, the riots in Harlem, and the more recent disturbances at Peekskill, New York, community leaders were compelled to put their heads together and seek ways of developing a movement to resist these invasions and violations of the peace in American communities.

In response to these pressures, many voluntary citizens' groups have been formed in communities from coast to coast. In the larger cities, official bodies under the direction of mayors and city councils have created special agencies for dealing with the problems of race relations.

In all, 36 cities have created such official interracial agencies, attempting to meet these emerging issues in their own communities.

In the several years since the Illinois Interracial Commission was set up in August, 1943, twenty other states have created official interracial commissions. These are by action of their governors, or by joint action of the governors and state legislators.

The readers of the Zions Herald in the New England states will be especially gratified to note that the interracial commissions of Massachusetts, Rhode Island, and Connecticut were officially represented in this conference and that their representatives gave constructive and helpful leadership to each session of the conference. Miss Mildred Mahoney, chairman of the Massachusetts Fair Employment Practices Committee, served as chairman of the valuation committee. Mr. Frank T. Simpson, executive secretary of the Connecticut Interracial Commission, served as chairman of the round-table on state government agencies, and made a valuable contribution to the work of the conference. Two representatives of the newly created Rhode Island Fair Employment Practices Commission were present and helped in the discussion of the state programs.

Several other state interracial agencies, such as the Illinois Interracial Commission, the Wisconsin Commission on Human Rights, the Texas Good Neighbor Commission, had representatives present and brought the wider view of the functions of government in the field of edu-

cation and negotiation to the solution of racial tensions.

At a luncheon session of the conference, presided over by Dr. Louis Wirth of the American Council on Race Relations, twelve agencies with national services and programs in the field of intergroup relations described their policies and available services to the assembled delegates. These are as follows: (1) American Jewish Congress, (2) American Civil Liberties Union, (3) Anti-Defamation League of B'nai B'rith, (4) National Conference of Christians and Jews, (5) Japanese-American Citizens League, (6) National Association for the Advancement of Colored People, (7) American Jewish Committee, (8) (carrying on similar activities in Canada), Canadian Jewish Congress, (9) American Council on Human Rights, (10) American Friends Service Committee, (11) National Committee on Indian Affairs, and (12) National Committee on Segregation in the Nation's Capital.

Several of the large universities on private foundation, such as the University of Chicago, Northwestern University, and Columbia University, were represented by delegates from their faculties and student bodies. Likewise, several students and professors from the state universities, such as the University of Minnesota, participated in the several sessions of the conference.

From this condensed listing it is evident that there is a strong resistance to the inroads of racism being developed in American life that is finding expression in local communities from coast to coast, and through state governmental agencies and federal agencies, and through national bodies that seek to operate in certain special fields.

Significant Trends In Post-War Race Relations

This conference of leaders in race relations from all sections of the country has brought into focus some significant post-war trends in race relations. Social analysis of the various sessions and discussions indicates at least the following trends are most significant.

1. Racism is no longer merely a question of personal attitudes toward members of diverse races and cultural heritages, but has moved more fully into the full stream of American cultural development and, now, requires the shaping of new cultural patterns in race relations. Americans are now face to face with the necessity of changing many cultural traditions in the patterns of race relations and formulating patterns more in accord with the new emphases now emerging in human relations in a fast changing world.

2. This race relations movement in American culture is shifting from emphases upon improving the depressed social positions of racial and religious minorities to deep concern for the results of racism in our total American society. Again and again, in this conference, the discussions turned upon the current effects of racism upon the quality and continuity of our American democracy. In the degrees that racism violates civil rights and liberties guaranteed to all residents by our federal and many state Constitutions and Bills of Rights, it denies and retards the full realization of "The American Creed."

3. These post-war expressions of racism have stirred up our American people and have given rise to new governmental action and agencies. The battle front has moved from social problems and sociological reports the empowering of new federal and state agencies f meeting the challenges to our democratic way of li More complete patterns of political integration of all raci minorities are in process of formation. Race relations ha moved directly into the main currents of political ar national life. This was seen clearly in the number delegates from local municipal and official state and fe eral agencies with definite responsibilities for action the field of race relations.

4. A fourth trend in race relations appeared in tl many references to the significance of the varied expre sions of racism in the contemporary international scen Some current practices of racial discriminations and se regations are no longer merely internal local state ar national questions, pertinent only to our American co munities, but are actually giving rise to serious deflatic of the prestige of the United States of America, in tl contemporary international scene. Some delegate quote Dr. Ralph Bunche as having said that "control of racis is as meaningful in the present scene as the control o the atom bomb." Racism in all its expressions is a dete rent to the free and creative mingling of the diverse cu tures of the contemporary world scene and their mov ment toward a new world climate of interracial and i tercultural goodwill and co-operation.

5. Face to face with these challenging trends in rac relations in the contemporary world scene, these hundre of delegates seemed to be searching for a social dynam that would be more adequate in the rejection of th varied expressions of racism. Much emphasis in the var ous sessions seemed to be placed on the new scientif techniques that were emerging under the leadership c social and political scientists, yet many delegates wer not satisfied with these techniques alone and were seek ing for new forms and conceptions that would aid i the solution of the moral dilemmas that appear so pe sistently in this field of race relations. The evidence pr sented in some of the discussions indicated that the e pressions of racial understanding, goodwill and fair polic by overhead bodies, run ahead of the implementation i local communities and groups and organizations. Th was pointed out as true in local labor unions and in th religious field in local churches and other religious bodie In the face of these contradictions, many delegates wer seeking for a more operative and effective moral an spiritual dynamic in this whole field of race relation As the whole picture of the spreading operation of racis in our post-war communities throughout America flashe before them in this conference, the feeling deepened tha the defeat of racism would require the full moral an spiritual dynamic available in the ethical and spiritu heritage of our modern world.

This is the opportunity for the religious groups an agencies of America to move against these deep-set raci prejudices and racial discriminations in American lif The dynamic force of religion is required to overcom these deep-set enemies of the good life. Nothing less wi win a final and lasting victory and save our Americ culture from more serious racial conflicts.

Threats Against Democracy In The Americas

(Address delivered by the Ambassador of Costa Rica, Sr. D. Mario Esquivel, at the Fifth Annual Institute of the American University on the Position of the United States in World Affairs. July 1, 1949.)

What is the greatest threat to democracy? In what way n a barrel of apples be spoiled if it not be by the conminating presence of rotten apples? What, then, is the eatest threat to democracy in America if not the nonistence of democracy in a large number of the nations the continent? What have been the symptoms, which ve been diagnosed, and what may the cure be?

The three great highways through which flow the eleents that control the activities of the peoples of this conent are the economic, the political, and the social. If cognition is given to these three highways that affect e activities of our human conglomerate, we should set fore us as our final goal the attainment of solidarity in ese three elements.

When the United States, justly alarmed by the series of ilitary *coups* in Latin America, proceed to consult with e other governments of the hemisphere on means for abilizing democracy in America, a prominent editorialist Costa Rica said, "The idea of asking certain foreign fices what means they could suggest to secure democracy America amounted to consulting with the cats on methls for perpetuating the mice." The editorialist further bserved that the security of democracy would be establhed on the continent on the day when the powerful and emocratic nations of this earth treated gangsters as gangers and that only on that day would those great nations, rticularly the United States, gain the spontaneous and ndying friendship of the people of Spanish America.

In the recognition of governments established by milry force, of governments that have not had popular suport in their establishment, of regimes whose principles e not in accord with the democratic principles of Lin-ln, or, in brief, of all those governments whose origin not unknown but whose course may be dark or unable, there should be, in accordance with the principles continental solidarity, a multilateral and collective recgnition and careful analysis of: a) the situation in fact; motives for the overthrow of the previous regime; and the program and postulates of the *de facto* government cluding, above all, the intent to convoke promptly popar elections in defense of the most elemental of the rights the people if these rights have been invoked as the move or pretext for the *coup*.

This recognition should be interpreted as "provisional" d would carry the moral obligation to observe carefully, ithout its being a contravening of the principle of nontervention, the discharge of the promises of the *de facto* overnment and the defense of the rights of its people. rovisional recognition would have as its corollary the reewal by the American states in multilateral action of plomatic and commercial relations as well as the conuation in force of all commercial treaties and internaonal conventions between the *de facto* government and e other American republics. In the reverse sense, the ithholding of recognition would obviously imply the negation of these relations. It would be possible, in this manner, to satisfy the scruples of the non-interventionist which in many cases, or in almost all, are used as an argument to impede an investigation that might reveal the truth and the state of justice in the creole satrapies. We can say: "Oh, non-interventionism! What crimes have been committed in thy name!"

The United States democracy which is balanced, its government being neither of the right nor of the left, is the democracy that we should seek for all America. More than a system of government, the United States democracy with its high standard of living is an economic system of well-being and sufficiency. This is the shield which we should seek for our people of the underdeveloped areas so that they, too, may have something to defend against military threat and something to risk losing against the invasion of exotic doctrines. Indisputably, the threats to equilibrium are found in the extremes: in Nazi fascism and in Soviet communism. The victim in both cases is the people; directly in the fascism of the right and indirectly in the communism of the left. For this reason we should labor to establish for our people a patrimony that is the product of a realistic democratic propaganda, practical and effective, that will convince them that communist demagogism prospers only in lands sown with misery. It is not possible to pretend that the people of today who are in need and who suffer will risk their lives to stop an extra-continental invasion, military or ideological, in defense of a pseudo-democratic system to which they have been sacrificed as victims. Any change for them is better; they live at the bottom. They have nothing to lose, and although they may not believe at heart in the suggestive propaganda of communism, they feel full well that any change could not be for the worse.

Much has been said and discussed about the remedies for this threatening situation, but I have yet to see the decided approach, frank and without vacillation, that is found in technical aid and in the development of the incipient economy of Latin America. Any program must be subject to the provision that all the states participating in it must profess without restriction their faith in democracy. Any harmonious relations that exist between nations on this hemisphere must be restricted to those that have made a joint declaration or adopted a joint doctrine of democratic stability.

To preserve democracy in the Americas we must line all of its highways and byways with collective well-being; this is the best defense line to repel infiltration and aggression. It cannot escape the perspicacity of any objective observer that the danger of communist infiltration today is nearing its climax. It is not sufficient to investigate causes and effects; the past must also be scrutinized so that the defects that have brought us to the present situation may be amended. If we address ourselves to the problem of bringing into production the underdeveloped areas we

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find ourselves confronting inertia. The North American economy is anxious to obtain security for its investments, but the Latin American nations take refuge in a conservative nationalism. The emigration of constructive capital as it was conceived by the old Yankee imperialism amounted to the purchase of that part of the nation in which the investment was to take place, which in turn amounted to an economic invasion of the underdeveloped country. Let us suppose that a nation grants all the legislative and material guarantees so that an investment organization may establish a profitable enterprise within a determined area, or, in other words, may found a small but wealthy state within a larger but poorer nation. This gigantic technical organization, with numerous material resources at its command, with the privilege not available to nationals of the country of withdrawing its principal and its profits in United States currency, would constitute an unfair competition to the other less developed, less technical and less happy activities of that nation. How could it be expected that other existing agricultural activities could compete with this new organization in purchasing power, in salaries, etc.

Possibly the reply will be that these agricultural activities should improve their methods of productivity so that their efficiency and their power will equal that of the new organization. To the extent that this reply applies to the nations that produce coffee and other raw materials, this is not possible. Coffee, which is the basis of the purchasing power of many Central and South American countries, has reached a point at which it finds itself in a precarious position, not because of lack of production, nor because of inadequate methods, but due entirely to the lack of a fair price in the consuming market that will compensate for the cost of production.

Divide And Rule

During the recent war, when the Office of Price Administration was instituted, the value of imports and of exports between the United States and Latin America was determined unilaterally, taking into account the standard of living and the index of prices prevailing in the thirties, an index of hunger that created fertile ground for the cultivation of Communism in the Latin American continent! "Team-work" in organizing and determining the price of sale is impossible at this time because there does not exist in Latin America that spirit of co-operation that has made this collection of states the great nation of the United States. We are still suffering from the rigors of our individuality and reaping the fruits of our mutual lack of confidence and reciprocal co-operation which were planted in the past by those powers that applied the Machiavellian principle of "divide and rule."

The situation has changed today. The better developed countries are engaged in helping to organize the less developed; the victors contribute material aid to those who lost the war instead of distributing the booty among themselves. In like manner the better organized, better industrialized and better gifted should help the weaker ones to produce.

The immediate problem, therefore, is that of obtaining better prices for our products, paying for them what the are worth, what it costs to produce them, taking into a count naturally that another of the charters subscribed Bogota, the Declaration of Rights of Man, concedes th those who produce wealth should benefit from it. should be accepted that in determining the cost of a article, we must take into consideration a higher standar of living that will make possible a life that is not in co tradiction with a democratic system of government.

The industrial nations must be convinced that the pu chasing power acquired through the sale of raw materia at just prices will not be buried in casks under Spanis patios but will be returned by the basically importin countries of Latin America to the basically exporting i dustrial nations for the purchase of what will add to th standard of living in underdeveloped areas and subtra from the unemployment of the developed ones. Direct or indirectly the people of the United States will pay fo the growing unemployment of their workers. It is est mated that within six months there will be six millic jobless. Notwithstanding this and against the most el mental rules of economic equilibrium there are demand for less hours of work with higher pay in order to mai tain the myriad of unemployed.

For Mutual Benefit

In raising the cost of the products that support the en ormous burden of reduced working hours and more e pensive labor there is a double blow dealt the econom because the higher prices limit further the incipient pu chasing power of Latin America whose dollar balances d not rise in the same proportion. We must open our ey and realize that if the standard of living depends upon th purchasing power which itself rests upon the productic of a people with which foreign exchange is procured, th exchange will return to the exporting industrial natior who will then not have the problem of over productic and reduction in its working force. The population Latin America today ascends to one hundred and fif million inhabitants. Twelve per cent of all goods pr duced in this country are exported to Latin America. F the good of our relations and for the benefit of our cor mercial interchange we should strive to give a higher pu chasing power to Latin America.

Special mention should be made of the fact that Nor American citizens must report their profits made in Lat America to be taxed again by Internal Revenue. Tl greatest stimulus that could be given the investor wou be the encouragement of the transfer of capital to Lat America without imposing a double tax. Whatever re enues would be lost by failure to tax directly would l recovered upon the return to the United States of dolla spent in increased trade. The difficulty is that the budg of this country cannot sacrifice taxes that would throw out of balance. The enormous cost of resisting Co munism in Asia, despite which China has succumbed, a of containing it in Europe through the Marshall Pla does not permit reductions in taxation. By the end 1948 there had been spent in this campaign almost and one half billion dollars in Asia alone, not includir

ndia. The participation of the United States was five illion dollars. Sums equally astronomical and greater ave been spent in containing Communism in Western urope, whereas the intricate problems of Latin America pparently go by the board, in the expectation that they an be solved later.

I have always shared the opinion that Europe will be the future, when and if its productivity has been restablished, the principal competitor in the trade between Iorth and Latin America. All efforts are directed toward e rebuilding of these competitors and in converting the atin American peoples into the clients of these competiors. It is recognized that this help to Europe is intended stop it in America? What the English Channel was to ur English brethren yesterday, the Atlantic Ocean is to merica today. The isolationist sentiments that were rong in this country before should today be a continental olationism. When our continental house has been put order, when its people live in a satisfaction and wellein that makes the germination of exotic ideologies impssible, then should we think of crossing the seas to teach e historically more cultured nations the meaning of our lture and of a system of life that is gained only through ork, through mutual respect and through mutual coperation.

It is truly disheartening, after viewing the astronomical gures spent in dismembered and occupied China, to reale the difficulties encountered by the Institute of Intermerican Affairs in continuing a program of sanitation, griculture, and education in Latin America; a program at has served as a pattern for similar aid to the Eastern emisphere. It is disheartening to realize that only during artime is everything offered to Latin America and to alize that some of those countries took advantage of artime emergency to enrich themselves at the expense what should have been disinterested co-operation in e continental defense.

Neither Encourage Nor Contribute

The relations between our government in recent years ave not always given happy results nor have they intereted correctly the sentiments of our people. Many have een the errors that have born disastrous fruit. Special ention should be made of the armament made available certain regimes that pretend unconditional support of emisphere democracy. We must not encourage the pertuation of dictatorships in power by facilitating them to quire the material of war with the business explanation at if it does not come from here it will be purchased elsehere. Nor must we contribute to the stability of these rants with injections of gold. More than inhuman, it is ameful to witness in this hemisphere people who wish be free, who are guilty only of demanding their elental democratic rights, cast into prisons or assassinated bullets manufactured in a country whose people enjoy e privileges which the victim seeks.

When genuinely democratic government has spread roughout America, and when the representatives who old power are decent men elected by the popular will, en will it be possible to think of an inter-American agreement under which, for the continental defense, Latin America will make available bases on land and sea; will contribute armies and money. Then will we have real military solidarity and we shall no longer see politicians who wish to gain the favor of Washington send up trial balloons by offering their lands with selfish purposes for the construction of new inter-oceanic canals.

I said before that the Communist peril in America had reached its climax and that there is also a totalitarian fascist tendency which dangerously extends its tentacles. The Atlantic Pact, which we may call the iron fence against the iron curtain, clearly indicates to the Soviet Union how far it may go. With China abandoned, there remains only in that area the small territory of southern Korea. The Soviets may turn their eyes to other regions of Asia but they know that in Europe the conquest of another country will bring war for which they will not be ready until they have digested the territories they now hold. The iron fence was erected in Europe but the fertile fields of America were left wide open. Those are fields in which the Communist fifth column speaks our language and does not have a foreign accent, a fifth column that only awaits the signal to intensify its subversive propaganda. We should again remember that against this invasion we can only present the resistance of a satisfied people, and that governments which can be bought and paid for in money will constitute a danger when the extra-continental market for their purchase and sale is established in America.

In conclusion and without pretending to offer a panacea for all the difficulties but in a sincere effort to contribute something to their solution, I believe we should:

1. Cultivate and develop inter-American relations so that our peoples will know each other better.
2. Differentiate between the different systems of government, dealing with the decent ones, speaking harshly with those that are not, and treating the gangsters as gangsters.
3. Negotiate, co-operate and aid only the genuinely democratic governments who have professed their faith in the democratic system and who have made a declaration of principles to maintain it.
4. Grant to all the nations of America preferential and equal treatment in commercial relations, developing an inter-American commercial agreement that does not establish discriminatory treatment such as exists today.
5. Avoid double taxation to encourage emigration of capital accompanied by technical knowledge. Avoid seeking unilateral protection for investments in America because if there exists a need for sacrifice it should be the investors who take the initiative in that sacrifice, which will in any case be temporary.
6. Strengthen the organization of American States, giving life and reality to all the Inter-American Agreements that seek the well-being of the people of the continent through economic, political and social solidarity.

"Zionist Herald"

Lead editorial reprinted from the Nov. 12th issue of "The Pilot" official organ of the Roman Catholic Archdiocese of Boston, Mass.

Rev. Emory S. Bucke has always been a fellow who could scent a "cause" a mile away and at the present moment he is hot on the trail of a new one. Of course the Reverend Bucke is not interested in just any old cause, he really prefers the kind most people would run a mile from; he seems to like the uneasy position in which you try to find arguments for conclusions you have already arrived at. It is the old story of searching out the right reasons for doing the wrong things.

Very early in life it seems Reverend Bucke became impressed with the thought, (and it's not a bad one), that there is always some good in the worst of people and perhaps some bad in the best of them. With this in mind, he has proceeded to find reasons for lining himself up with all kinds of people in all sorts of strange situations, apparently feeling that if the people have some good in them the causes they support must be good ones. This is the tragic flaw over which the editor of ZIONS HERALD takes his perennial spill.

No one can forget the guided tour to Yugoslavia which Mr. Tito sponsored for the Reverend Bucke and his associates two years ago, and in the light of events as they have happened no one can afford to refrain from blushing for the reverend gentlemen in re-reading their lofty sentiments commending the freedom of worship under the Tito tyranny. More recently our Methodist editor, with a new band of clerics, has espoused the noble cause that in this Commonwealth at least Catholic children should walk to school while their neighbors may ride. The litany of "causes" is a long one and we will not rehearse it here, we must only note that recently a new effort has joined the lengthy list.

This week Dr. Bucke took on the United Nations. The Holy City of Jerusalem would be under their proposals an "unholy one," and the situation they suggest might even provoke a Holy War, he thought. The Jews apparently would fight rather than accept an independent international city for Jerusalem. Two things we must be sure of in this connection, says the Reverend editor to a gathering of Zionists in Boston: that "the Arabs accept responsibility as builders instead of war makers," that the U. N. recognize Israel as the "responsible government for the administration of its assigned territory." Both of these expressions which contain what the Reverend Bucke recommends as the objects of our strivings are loaded. The first presumes that the Arabs have been the ones who provoked the war and the Jews merely defenders. The facts make this presumption at the very least a dubious one. The second recommendation gives the notion that Israel today occupies only the territory assigned to it and that this includes at least new Jerusalem. The facts here are the precise contrary. Israel contains huge territories held in defiance of all U. N. proposals and has never been assigned rights on the Holy City. This time Dr. Bucke is pushing the wrong cause and for the wrong reasons.

The highly organized clique who are fighting, in the face of an almost unanimous world Christian opinion, the internationalization of Jerusalem and its environs have found someone to carry their muddy ball for the present play in their world-wide game. Dr. Bucke has been duped before; isn't there someone to take his hand this time and lead him home?

Thanksgiving — A Great Interfaith Holiday

Maeanna Chesterton-Mangle

It is well for us that the Pilgrims were men and women of courage and conviction, prepared to sacrifice much for their principles, even their lives. If they had faltered in the face of terrible hardship, we might not today have Thanksgiving as we know it.

The Pilgrims were a pitifully small minority in England. They wanted only to worship God in their own way. But like so many blameless minorities of the past and present, their devotion to conscience made them handy scapegoats. Using religion as a pretext, the Pilgrims were hounded by the King's soldiers. Their property was confiscated, their leaders jailed — even hanged.

Of course, the king was really trying to suppress the growing struggle for a better order, for a concept of life based on the intrinsic worth and dignity of the individual — a concept that threatened the autocratic privileges of royalty. It was the old story of picking on a minority to divert attentio from the misdeeds of those in power. Th Roman emperors used similar tactics in per secuting the early Christians and, in our ow time, Hitler exploited anti-Semitism for th same ends.

Yet, in the age-old struggle between Migh and Right, the victor is always the same. To day, the story of the Pilgrims is enshrined i the hearts of men, while the name of Jame the First, their persecutor, is almost forgotten

The Pilgrims were devout people and thei entire code of ethics was based upon arden and exhaustive research in the Bible. Man of their pastors studied Greek and Hebrew so they might read the Old and New Testa ments in the original. William Bradford governor of Plymouth Colony and possibl the greatest of the Pilgrim Fathers, was devoted student of Hebrew because, as wrote, he desired to see with his own eye "the language of God and the angels, an how the words and phrases lie in ye hol Text . . . and what names were given t things from the Creation.

Thus, the Pilgrims could well appreciat the parallel between their wanderings an hardships in the wilderness, and those of th ancient Jews in the Exodus from Egyp When, in 1621, the first harvest was gathere in Plymouth Colony, the Pilgrims looked t the Old Testament for inspiration. The firs Thanksgiving, as recorded by Governor Brad ford, was based on the ancient Jewish har vest festival described in the Bible, a holida which is still celebrated by Jews as the Fea of the Ingathering, on Succoth.

Thanksgiving was indeed an interfaith cele bration from the start. When the Pilgrim invited Indian Chief Massasoit and his 9 braves to their harvest banquet in 1621, the expressed this spirit. And when the Tour Synagogue of Newport, Rhode Island, hel the first Thanksgiving celebration in th state on Nov. 28, 1765, those who flocke to the services were animated by the sam ideal.

Today, as then, Thanksgiving is celebrate by Americans of all religions and races. many cases, special interfaith ceremonies ar held to emphasize this aspect of the harve holiday. In New York City, for exampl Christ Methodist Church, Central Presbyteria Church and Central Synagogue hold com bined Thanksgiving observances annuall The ceremony is rotated among the hous of worship each year; but the three congreg tions and their three men of God, Dr. Ralp Sockman of Christ Methodist, Dr. Theodo Speers of Central Presbyterian and Dr. Jona Wise of Central Synagogue always have bee present to take part in the ceremony. Th moving service, which is typical of mar others held throughout America on Thank giving Day, vividly illustrates the comm heritage of all Americans and the univers aspects of all great religions — *Religio Press Committee.*

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he Parson Looks At Labor

lair M. Cook

heological Education in a "Laboristic ociety"

Some time ago, The Parson published an ticle in another magazine advocating that e need a systematic education of the min-ry at the seminary level in the meanings, ocedures, history, and human factors of ıde unionism, since it now comprises in its nks a quarter of the nation's employed. ıe importance of labor's power and out-ok is so vital in our day that Professor mner H. Slichter of Harvard, one of our st-known economists, considers that we e entering upon a "laboristic society" dis-guishable from a capitalistic society. Un-rstanding our world and its people is a erequisite to adequate ministry. To un-rstand labor and laboring people, we min-ers need a more systematic approach than nply reading the daily press. To that end, was suggested that a seminary might re-ire a course in labor, to include observa-n field trips, bringing in labor specialists, d similar techniques — and so far as pos-le arranging at least a summer's participa-n in the industrial process as a bona fide orker punching the time clock.

Boston University School of Theology has, its social ethics department, an excellent urse systematically surveying the American or scene in alternate years, presented with e depth and insight which so invariably riches Dean Walter G. Muelder's teaching. ow Iliff School of Theology in Denver is rying out study in this field on a less rmal, more experimental pattern. Perhaps ners of our seminaries are, or will be, mov-g into this increasingly imperative area, so arly brought to the church's attention by shop Oxnam's address to General Confer-ce last year as well as by his 1945 book, abor and Tomorrow's World."

Dr. Edward R. Bartlett, Iliff's president, re-ed to some of us at the Drew seminar last mmer a little about the labor relations edu-ion project conducted there last spring by . William H. Bernhardt, Iliff's professor Christian ethics. Now there has come to nd a clipping from the *Rocky Mountain ews* concerning the fall semester's follow-. The first semester gave the labor man's ew of the picture; nine Denver trade union ıders came to the school, "to express," says . Bartlett, "what they felt labor desired rough its organization." The students fired estions at them on anything they wished, d "received some suggestions as to how e men felt the church should respond to oor's needs."

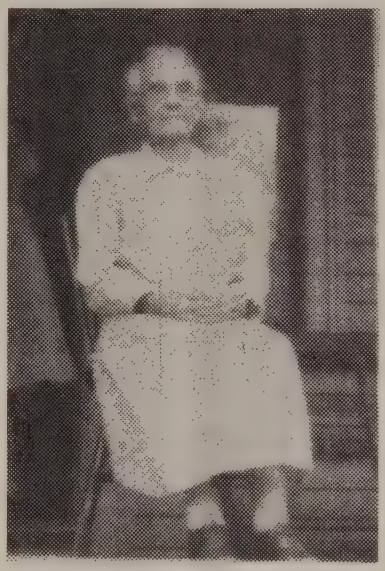
"This semester," says the news clipping, "it management's turn. Eight of them, chosen om Colorado organizations large and small, ve been scheduled to discuss such matters profit-sharing plans, modern research and oor-management co-operation."

What is the result? "The entire project," writes Dr. Bartlett, "has proven most illuminating, both to the students and to the men who have represented the various labor-management groups. It is proposed that, following an evaluation of this year's work, an even more compact course will be developed in this area."

The church must be prepared here, as at every point, to meet new challenges.

New England's Oldest Living Methodist

David Harold Hickey



Robinson Methodist Church in Malden, Mass., has the distinction of having in its membership the oldest living Methodist in New England, if not in the entire country. Mrs. Hannah Holt Saunders will be one hundred and four next April. She was born in Norway, Maine, twenty-seven miles from Portland. She joined the Methodist church early in her teens. She was married to the late Charles Saunders in 1866 and together they later moved to Everett, Mass. She became a charter member of Belmont Chapel which later became the Robinson Methodist Church. She and her daughter, Mrs. John McKensie, are the only surviving charter members of the church.

When Mrs. Saunders celebrated her one hundredth birthday in 1946, the story was carried over the wires of three of the country's news services. Since passing the century mark, she takes her birthdays as more or less a matter of course. Mrs. Saunders is still keen of mind and remarkably agile in body. When her pastor calls, she insists upon coming downstairs under her own power. This has become more or less of a ritual with her and she would feel it keenly were she obliged to remain in her room and receive callers. Like most aged persons, she recalls the distant past more readily than the recent years. Mrs. Saunder's grandfather fought in the Revolutionary War, and she loves to recall his appearance and many things that he said. It is one of her pleasures to be able to reach so far back in our country's history. Former pastors of Robinson Church will be pleased to know that Mrs. Saunders often asks concerning them by name. She attributes her longevity to right living and looking on the brighter side of life. She declares that her long life has been so wonderful that it convinces her that the life beyond must hold even something better for her and others.

For some strange reason, we always expect the aged to engage us continually in spiritual conversation and to constantly dwell upon the joys of the life to come. For the same reason we expect to be regaled by bright and mature remarks from children which we love to repeat. Our attitude toward childhood and age is one of condescension which both groups are quick to notice and at times resent. The Rev. Edward Stuart Best, a member of the New England Conference, who passed his one hundred and third birthday, would often lift us to spiritual heights when he addressed the conference. At other times he took satisfaction in being like other people. I recall on one occasion when the presiding bishop asked, "Father Best, we would love to have word concerning your spiritual welfare." Father Best had hurried to the meeting and was somewhat out of breath. He rose and said, "I feel like Pat when he fell off a scaffold. When Mike came to pick him up, he said, 'Are you hurt, Pat?' Pat said, 'No, but I'm winded!'" Father Best did not choose to elaborate beyond that point. Mrs. Saunders is of the same practical turn of mind. She is interested in the present and is fully aware of what is taking place about her. She was active in church work for many years and can be counted among that noble company of women who, through quiet and sacrificial service, have done so much to advance the Kingdom in their day.

Clergy Oppose Gambling

SHELTON, Conn. (RNS) — The Naugatuck Valley Clergy Club has forwarded to Governor Chester Bowles and the General Assembly a resolution opposing legislation granting churches, fraternal, civic and other non-profit organizations "any special exemptions with respect to the use of gambling for fund-raising."

"In accordance with our understanding of Christian stewardship," the group declared, "money is a sacred trust to be used only in a spirit of just payment or sacrificial sharing and we believe that religious, civic and welfare institutions deserve the systematic support of the citizens and should be leaders rather than exceptions in their adherence to moral principles."

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The Homemaker's Corner

Mrs. Harry A. Burnham

All Together

A few years ago someone suggested that, instead of having one day in the year set aside for being thankful, which seemed to infer that the other days were devoted to complaining, we should have one day given over exclusively to the doubtful pleasure of "getting our peeves off our chests," and then spend the rest of the year being thankful and creating causes for thankfulness.

This year Thanksgiving comes to a troubled world. It ought not to be so. The war is over, families are re-united, everyone ought to be happy. And yet the nations of the world are spending stupendous sums of money and unthinkable energy in preparing for what some speak of as "the next war."

Strikes have caused shut-downs, or slowed down the nations industry, but the coal, in abundance, still rests in the valley of the Monongahela, and many other pits. The products of prosperity are waiting to be used.

On November 12, 1869 the following dispatch was sent to San Francisco by the Russian minister in Washington:

"To Martin Klinkopstrom, Russian Consul at San Francisco: President Grant, having designated the 18th of this month as a Thanksgiving day, I instruct you to have a Thanksgiving service celebrated on that day in the Russian chapel. I invite the Russian subjects to unite their prayers with those of the American people.

COTOCAZY, *Russian Minister.*"

There are many things which Russia and America have in common. The people of both countries love their homes and families. We are told, on good authority, that Stalin is a kind and loving father. The people of both countries love nature, the birds and flowers, the skies, clouds and sunshine. The power that gives these blessings may be called by different names in various countries, but it all comes to the fact that there is a power.

From President Truman to Marshall Stalin might go an invitation to join in world-wide thanksgiving for homes and families; for trees and flowers; for the songs of birds and breezes. From there we might be able to find other points of common interest. We might even begin setting our own house in order, and be thankful that there is yet time to do so.

We might stop talking war and begin thinking and working for peace. Then, as in 1869, we could invite the Russian subjects to unite their prayers with those of the American people.

Acceptable Thanksgiving

(Continued from page 5)

given America much and now will demand much of her.

We stand at a place that shall be marked by historians thousands of years from now as the place where America saved or failed the world. Walter Rauschenbusch was wont to say in his time and it applies now, "Crisis! Crisis! the cry has become a weariness." Every age and every year are critical and fraught with destiny; yet in the widest sense and survey of history — civilization is now at a decisive point of development.

Will some Gibbon of Mongol Race sit on the shore of the Pacific in the year A. D. 3000 and write on the 'Decline and Fall of the Christian Empire?' If so he will describe the 19th and 20th centuries as the golden age when outwardly life flourished as never before, but when decay, which gradually resulted in collapse was already far advanced.

Or will the 20th century mark for the future historian the real adolesence of humanity, the great emancipation from barbarism and from the paralysis of injustice, and the beginning of a progress in the intellectual, social, and moral life of mankin to which all past history has had no parallel?

Now we have certain choices to make. D we want a world in which all men are free Do we want a civilization that is God cen tered, in which all men can find their bes selves in service to God and to man? If we d find ourselves wanting a better civilizatio we find ourselves willing to share in makin it a possibility. Our thanksgiving begins to b acceptable.

Be thankful without selfishness and guil Do not be as the Pharisee who could not b truly thankful because of selfish pride.

Give thanks for America, not a comparativ thanks nor relative thanks but one out o the depths of your spirit. Be thankful fo her traditions, for her victories, for her free doms, for the spirit of America that cause those Pilgrim forbears not to abandon bu to settle her, for the opportunities she offe your sons and daughters. Be thankful as th Psalmist of old, "come before his Presenc with thanksgiving" just for his blessing for raiment, for shelter, for the blessings o education for all, for health, for wealth you have been so blessed. Take your thank givings to God pouring them out of a humb heart. God is ever present and waiting c the slow of heart. From "Vestigia," Bli Carmen's poem, we catch his closeness an his Presence:

I took a day to search for God
And found him not; but as I trod,
By rocky ledge, through woods untamed
Just where a scarlet lily flamed,
I saw his footprint in the sod.

Thank God for the beauty of the eart for the crystal streams, for the rolling hil for the undulating plains, for the beautif and terrible sea. Give God thanks for th purple mountains, for the beauty of th flowers. Thank Him for the bird's song an the children's laughter and for the man things you have always taken for granted.

Thank God for your loved ones; for ch dren, for mother, for father, for husband, f wife, for friends near and far. Thank Go for the privilege of sharing creation wi others.

Thanksgiving should be a time of thankfu ness for God himself. Give thanks for th revelation of God to the early Hebrew fathe to Abraham, to Isaac, to Jacob. Give than for the telling forth of the prophets; how th revealed the very essence and spirit of G in the prophetic voice. Be thankful for Jes Christ as he steps out of a carpenter's sh and with firm steps goes down to Jordan an a voice speaking out of heaven saying, "th is my beloved Son." Be thankful for that c cross on which he died; when the curtain the temple was split in twain from top bottom giving access to God in prayer.

I see God in the sweating toil of men. see him in the discoveries of science. I s him as he beckons to struggling human saying, "I am the way, the truth and the life

learing On Released-Time

Religious News Service

PROVIDENCE, R.I. — Released-time religious ucation was debated at a public hearing re before Governor John O. Pastore's spe- l commission charged with making a study the plan.

Protestant and Jewish speakers, a majority the first session, presented a united front ainst the principle of releasing children om Rhode Island public schools for sec- rian instruction.

The few Roman Catholics who spoke solid- approved released-time.

Nineteen persons were heard during the ree-hour session. At its conclusion, Ed- ard M. McEntee, chairman, announced that e hearing would continue in a few days.

The commission was created by the Gen- al Assembly following a Senate committee aring last spring on proposed permissive leased-time legislation.

At the hearing here McEntee asked that e persons speaking address themselves to o questions: Is released-time desirable and released-time effective?

He said the commission did not feel that discussion of the constitutional question is necessary and that the commission would ek legal advice if it were needed. He also id that any legislation recommended by e commission would be permissive and not andatory. "We are not saying what we ll recommend, for frankly, we do not now," he added.

Heard at the session were several Prot- tant ministers, a rabbi, a representative of e Rhode Island Federation of Women's ubs who said she spoke for 3,000 members opposition to released-time, mothers, teach- s, a representative of the Knights of Co- mbus and a few Catholic laymen.

Rabbi Eli A. Bohnen of Temple Emanu-El, ho spoke for the Rabbinical Association of ode Island, asked that churches and syna- gues use their influence to bring children religious classes in increasing numbers but at they insist the public schools remain mpletely apart from any such effort. He id the group he represented saw no dif- rence between permissive and mandatory gislation.

Mrs. Clifford Shaw, a mother, former hool teacher and superintendent of a church hool said:

"By all means, let us see that our children e given religious education. But beware a program that would make our public hools an ally of sectarianism. Let us not troduce into this successful system a pro- am that would destroy our unity at a time hen we are trying to set an example which ay be the last hope for a united world.

"As a church worker, I feel that we should ve a program so vital to the life of the ung that it will not need the authority and the pressure of the public schools to support it."

Speaking in favor of the plan, Charles P. McAlevy, representing 450 members of Pawtucket Council, K. of C., said:

"I am of the opinion that the laws of this state should be so amended that released-time shall be afforded so that students in Rhode Island will have an opportunity to learn the religion of their parents.

"There is no denying the fact that today there is a concerted effort in this country to destroy the belief in God. Therefore it is our duty to see that our children have their belief in God fortified in our schools."

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

I recently heard a woman philosopher, Dr. Georgia Harkness, fling forth into an eager audience of preachers a great phrase: "I do believe the world is swinging toward the light!"

I remember that the day I heard the great woman utter that phrase with tremendous sincerity, I said to myself, "Just another Pollyanna philosopher, just what you would expect of a woman." But that phrase haunted me, and I couldn't get away from it. That night I began a process of trying to convince my own soul that her philosophy might possibly be true. This is what I said to myself:

"She may be right. Certainly the Marshall Plan is a symptom of the truth that the world is swinging toward the light. The social agitation expressed in Russia, as contrasted with the rule of the czars, would indicate that something is happening in that direction, much as we dislike the dictatorial form it is taking. Certainly the idea of a United Nations, a federation of the world, a brotherhood of humankind, is dominant in the minds of more people in the world than ever before.

"When Woodrow Wilson died and the League of Nations appeared to die with him, it seemed that that tremendous idea was finished, that the last chapter had been written in a heroic conception. But in response to Ray Baker's pessimism about a united world, when our Senate defeated the League of Nations idea, Wilson said to him: 'Don't worry, Baker; they can't stop God!' And Wilson was prophetically right. On this very day people in wider reaches of this old war-weary world are more interested in, more concerned about and more determined that we shall have a One World than ever before. 'I do believe the world is swinging toward the light'."

"Christian Court" Indicts

WILMINGTON, Del. (RNS) — A jury of ten men and two women, sitting in a "Christian Court of Human Relations" here, found Wilmington "guilty" on four-and-a-half counts of a five-count indictment charging that it has failed in its responsibilities to youth.

With respect to the half-count, the jury reported to Judge Elwood F. Melson — a city jurist — that there is ample opportunity in the city for receiving guidance on marriage and home life. Otherwise it found the community of Wilmington (not necessarily the corporate city) failing on the following points:

(1) To provide and maintain adequate, fair employment and training opportunities for youth.

(2) To provide and maintain adequate housing and wholesome environments.

(3) To establish and maintain equal education for youth. (The second half of this count referred to marriage and home life and the jury said "not guilty" in this respect.)

(4) To remove demoralizing influences which lead to illegal and immoral behavior patterns.

(5) To direct youth into proper non-commercial, recreational facilities.

The unique "trial" — first community probe of its kind in this state — opened with a prayer by the Rev. Lymon Lowe of Shiloh Baptist Church.

During one phase of the program, students from the Howard High School (for Negroes) took the witness stand to testify that they couldn't get jobs because of racial discrimination. They complained that Negroes do not have adequate recreational facilities here, that there are no facilities for training Negro nurses in the city, and that there is only one motion picture theatre in Wilmington for Negroes.

Other witnesses charged that lotteries and numbers rackets are rampant in Wilmington, that disorderly houses are frequented by youth, and that many newsstands in the city sell licentious literature that is detrimental to youth.

Although strictly educational and unofficial in its nature, the "trial" is expected to have local repercussions, possibly to the point of instigating some authoritative action to correct certain conditions.

Miscellaneous Advertisements

FOR SALE—80 Assembly Room Leg Chairs — Need some repairs. Price, $100.00 for the lot. First Methodist Church, Melrose, Mass. ME 4-1915.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

PERSONS

The last two lectures in a series of Morals and Medical Care will be given Tuesday nights, Nov. 29th and Dec. 6th respectively, by Joseph F. Fletcher, Professor of Christian Ethics and Pastoral Care at Episcopal Theological School in Cambridge, Mass., at St. John's Church, 1262 Tremont Street, Roxbury Crossing. The lectures on "The Right to Control Parenthood" and "The Right to Die" will be held at 8 o'clock and will be followed by discussion and coffee. The series is sponsored by the Workers of the Common Life, and the admission is free.

A Protestant Ecumenical Service will be held at the Town Hall in Westboro, Mass., Sunday, Nov. 20th at 11 a.m. The sermon, entitled "Putting the Muscle into Religion," will be delivered by the Rev. C. Douglas Hayward. The co-operating churches are the First Baptist Church, the Congregational Church, the Methodist Church, the Unitarian Church and St. Stephen's Church.

Miss Clementina Butler has suffered a serious accident while returning to her residence from worship in the Tremont Street Church, Boston, on Sunday, Nov. 13th. She slipped on the street and fell face downward. She was taken by taxi to her room, and later was removed to the Deaconess Hospital, where she is attended by doctors of the Lahey Clinic. It is expected that Miss Butler will be confined to the hospital for some time. After recovery, she plans to resume her work for Christian Literature in Mission Lands, and especially her labors for the centennial celebration of The Methodist Church in India.

The Rev. Dr. T. T. Brumbaugh, associate secretary of the Division of Foreign Missions of The Methodist Church, writing on a plane between Seoul and Tokyo on Nov. 12th, sent the following message: "Have had three fine weeks in Korea and will now be in Japan and China, and on to Okinawa, Siam and the Philippines. Am attending the Far East meeting of the World Council at Bangkok from Dec. 4-11 as observer for the Foreign Missions Conference, reporting at Buck Hill Falls annual meeting in January."

Our readers will be interested to know that Mme. Pandit is a member of the Women's International League for Peace and Freedom. Recently she entertained about 150 members of the District of Columbia branch of this organization at the Indian Embassy and made a recording concerning women working for peace which was broadcast subsequently over a Washington station. She has been very helpful in organizing a section of the Women's International League for Peace and Freedom in India.

Mr. H. F. Byrne has been appointed public relations director of the New England Deaconess Hospital as of Monday, Nov. 14th. Mr. Byrne was associated with the American Red Cross in 1941-42; with U.N.R.R.A. from 1945-47; and was special assistant to the director of the U.N. Appeal for Children in 1947-48.

Mrs. Dorothy Clarke Wilson was honored at a luncheon given by the Whittemore Associates, Inc., in Boston on Oct. 31st, the date of publication of her new book, "Prince of Egypt." Mrs. Wilson, wife of the Rev. Elwin L. Wilson of Orono, Me., is well known throughout the church as playwright and author of "The Brother" and "The Herdsman." She is now on a six month's study tour of India for the Woman's Division of Christian Service, in preparation for writing a series of study books for use in W.S.C.S. work next year. Pictured above at the luncheon, from left to right, are: Mrs. Alice Dixon Bond, literary editor of *The Boston Herald;* Dr. Daniel L. Marsh, president of Boston University; Mrs. Wilson and Dr. Erwin L. Canham, editor of *The Christian Science Monitor.*

Over one hundred youth attended the Fall Convention of the Southern District M.Y.F. of the New Hampshire Conference held at First Methodist Church, Methuen, Mass. on Nov. 12-13. The theme of the convention, "Peace through Faith," was the subject of a challenging address given by Jesse Cornelius of Boston University School of Theology. Following a banquet attended by 132 young people, a magic show was given by Ralph Duncan, a 14 year-old member of the M.Y.F. Also featured as part of the convention were commission workshops on worship, friendship, community service, and recreation. The convention closed on Sunday with an impressive communion service conducted by the host pastor, the Rev. Robert Drew, assisted by the Revs. William Nicoll and Otto Steele.

Dr. Percy M. Hickcox, pastor of St. Paul's Methodist Church, Lynn, Mass., attended a three-day conference of army chaplains at New York City last week and is to attend another conference in Boston as a special lecturer in the training program of young reserve chaplains. Colonel Hickcox is a ve eran of both World Wars and served as chaplain through the Pacific campaigns the last war.

The newly renovated sanctuary of St. Pau Methodist Church of Manchester was redec cated on Sunday evening, Nov. 6th, by Bis op John Wesley Lord, who also preached "The Message of the Church." The pastc the Rev. Franklin P. Frye, conducted t worship service. Others participating we Dr. Maurice E. Barrett, former pastor; t Rev. Fred E. Fox, district superintendent; t Rev. J. H. Hendrickson, president of t Manchester Federation of Churches; and D J. K. Craig of St. James' Church, Manche ter. An informal reception to Bishop ar Mrs. Lord and their daughter, Jean, w held in the vestry after the service. Sponsc ing the service and reception was the Su day Evening Forum of the church.

The Rev. Ralph W. Rosenblad, gradua student of Boston University, has been a pointed to the Bay Street Methodist Chur in Springfield, Mass.

The Rev. and Mrs. Robert C. Leslie Auburndale, Mass., announce the birth of daughter, Heather, on Nov. 12th at Richar son House, Boston. They have a son, W liam, two and one-half years old. Mr. Les is clinical associate in Boston Universi School of Theology, and chaplain of the Be ton State and Boston Psychopathic Hospita

Bishop Ivan Lee Holt, resident in the S Louis Area of The Methodist Church, pe formed the wedding ceremony of Vice-Pre dent Alben W. Barkley and Mrs. Carleton Hadley at St. John's Methodist Church in S Louis on Nov. 18th. The Rev. Albea Gc bold, pastor of St. John's, assisted Bish Holt.

The Rev. and Mrs. Edwin F. Tewksbury Bangor, Me., will move to their new hor at 1912 Warfield Drive, Nashville, Tenn., Dec. 1st. Mr. Tewksbury, formerly exec tive secretary of the Maine Conference Boar of Missions and Education, has been a pointed to the position of assistant secret in charge of missionary education of adu in the Inter-Board Committee on Missiona Education of The Methodist Church.

The Rev. Raymond L. Archer, associa secretary of the Board of Missions and Chur Extension, will sail on the "Queen Eli beth" on Nov. 23rd, en route to conferen in Europe and Malaya. He will meet w mission leaders in England, Belgium, a Holland; and on Dec. 5th fly from Amst dam, Holland, to Singapore. In Malaya will visit Methodist mission stations Sumatra, the Malaya Peninsula, and Born In Malaya he will join Bishop Arthur

oore who is scheduled to hold the Cen-al Conference of Southeast Asia in Kuala umpur, Federated Malay States, beginning eb. 1st. This conference will organize under ntral conference provisions voted by the eneral Conference, and it is expected to ect a bishop for the area. After the con-rence at Kuala Lumpur, Dr. Archer ex-ects to visit Methodist work in North Africa efore returning to the United States.

On Wednesday afternoon, Nov. 9th, two ominent members of the Barre, Mass., ethodist Church passed away — Mrs. Anna . Simenson, wife of Sigurd I. Simenson, nference lay member of the church, and iss Stella M. Holland, reserve lay member. emorial services for both were held in the urch on Saturday, Nov. 12th. The Revs. illard L. Osborn and L. Wayne Dunlap nducted the one for Miss Holland in the orning. The service for Mrs. Simenson as held in the afternoon, with the Rev. H. Robbins and Mr. Dunlap officiating. Organ usic for both was played by Mrs. William Koonsen.

Vomen Set Records

Norfolk, Neb. (RNS) — Six women are rving as ministers in the Norfolk District the Nebraska Methodist Conference, it as announced here by Dr. E. E. Jackman, strict superintendent. He said the figure nstituted a record for the South Central risdiction of the church, which includes all e states between here and the Gulf of exico.

Dr. Jackman said the six women were tablishing records as ministers which men the area find difficult to equal.

Miss Mertie W. Clute of Winside has been minister for 25 years, the longest period at any woman has served in the Nebraska onference and one of the longest tenure cords in the annals of Methodism.

The other women ministers are Mrs. Char-tte Dillon of Ponca; Miss Marjorie John-n of Spencer and Bristow; Miss Elsie Dan-in of Pender; Mrs. Virginia Myers of Da-ota City and Homer; and Mrs. Ethel Me-ninch, Cedar Rapids.

hester B. Oliver

The Rev. Chester B. Oliver, pastor of the ashington Avenue Methodist Church of ld Orchard, Maine, passed away at the New ngland Deaconess Hospital in Boston, on uesday, Nov. 8th, after a brief illness. Born Portland, Maine, on July 5, 1891, Mr. liver attended high schools in Bath, Maine, nd in Roxbury, Mass. He graduated from ates College in Lewiston, Maine, in 1917, nd from Boston University School of The-ogy three years later. He married Miss ary Gordon at Rumford, Maine, on June 9, 1920. A member of the Maine Annual onference since 1918, he had served as pas-r at Wayne, Eliot, Bethel, Livermore Falls, Calais, Knight Memorial, Bath, Wesley, Oakland, and Old Orchard Beach. The last named he had served only since May of 1949. A valued member of the conference, he was currently serving on the Bible Committee and the Committee on Investigation, as well as being conference secretary of evangelism. He leaves his widow; a sister, Mrs. Agnes Farr of Mechanic Falls; two uncles, Captain William Perry of Bath and Mr. Joseph Perry of Portland; two nephews and two nieces.

Funeral services were held in the Old Orchard Church on Friday, Nov. 11th, with the following ministers taking part in the services: The Rev. Lester L. Boobar, superintendent of the Portland District; the Rev. Chauncey D. Wentworth, superintendent of the Augusta District; the Rev. Louis S. Staples, superintendent of the Bangor District; the Rev. Elwin L. Wilson, of Orono; and the Rev. Herbert F. Aldrich of Phillips. Interment was at West Peru, Maine.

Townsend Anniversary

The 100th anniversary of the introduction of Methodism in Townsend, Mass., was celebrated on Sunday morning and afternoon of Oct. 23rd. The church was re-dedicated at the morning service by the Rev. Charles E. Allen, superintendent of the Worcester District, and the Rev. Edson G. Waterhouse, minister of St. John's Methodist Church, Watertown, Mass., was the afternoon preacher.

This building, owned by the Methodist church since 1852, was built in 1770 and moved to the present site in 1804. In the gallery of this old Colonial edifice are slave seats used in its early history. Records reveal that the Negroes entered through a side door and left after the rest of the congregation. The Methodist church dates its origins in Townsend back to 1849 when the Rev. Horace Moulton, then pastor at Lunenburg, held services in schoolhouses and private homes in Townsend. The Rev. Herbert F. Fulton is the present pastor.

100 Forty-Year Members

First Methodist Church, Mount Vernon, New York, claims something of a record for long-time service of its members — especially so for a suburban church in a rapidly changing population. Recently the rolls showed more than one hundred members who had been attending worship and taking part in other church activities for more than forty years each. They were honored at a morning service, where the pastor, Dr. Floyd E. George, Jr., presented a corsage or boutonniere to each.

It was at this church that Dr. Otho F. Bartholow served as minister from 1905 to 1942, a record Methodist pastorate. He is now retired, living in Urbana, Ill., but still a member of First Church, Mount Vernon.

Stops Congregational Merger

Brooklyn, N.Y. (RNS) — Supreme Court Justice Meier Steinbrink ordered here that preparations by the General Council of the Congregational Christian Churches for a merger with the Evangelical and Reformed Church be halted until the court decides whether the proposed union is valid.

The order was issued on the second day of a civil suit initiated by the Cadman Memorial Congregational Society of Brooklyn and its associated church, the Cadman Memorial Church, to prevent the merger. Miss Helen Kenyon, moderator of the General Council of the Congregational Christian churches, is the defendant.

Raymond H. Fiero, chairman of the board of deacons of Cadman Memorial Church, had charged that officials of the General Council of the Congregational Christian Churches were continuing preparations for the denomination's convention at Cleveland, in June, at which the proposed merger is to be acted upon.

Upholding the plaintiff's objection to such action, Justice Steinbrink declared:

"While this matter is in court, they should do nothing. I am going to say for the record that none of the officers will take any action whatsoever while this hearing is on. This matter will stand right where it is until this case is determined. My saying this in open court is the same as a court order."

Earlier, the Rev. Arthur Wheelock of New York, a member of the General Council's executive committee, admitted to the court that there was no complete record of the actual number of Church members favoring the merger.

Mr. Wheelock made the statement in identifying three ballots which were sent out to the churches, one of which provided a space for the number of members favoring merger, and the other two only for approval or disapproval by the church.

Another witness, Dr. Arthur Rouner, minister of Cadman Church, declared that the entire structure and wording of the "basis of union" was contrary to the established beliefs and practices of the Congregational church members.

The Worth Of Man

Excerpts from an Address at the Arlington Street Church Preaching Institute Thursday evening, Nov. 10th by Bishop G. Bromley Oxnam of New York.

Our conception of the worth of man will determine whether we have a free society or a slave society. The industrialist who thinks of labor as a commodity or a machine is like the fascist who thinks of man as but a cell in an organism or the communist who thinks of man in materialistic terms. Physiologists who think of man as but animal, and psychologists who see man as but a nervous system, are, like others who conceive of man as merely a material mechanism or a biological organism, creating the outlook upon which the slave society rests.

Christianity sees man as a being of infinite worth, a being who possesses a mind and a will, a self-conscious person with a conscience. It holds that man is a son of God, a member of the human family, a brother of all man, and that personality is of supreme value. It calls for the free man in the free society, seeking the truth that frees and upon its discovery applying that truth to the end that all personality shall be enriched.

Since personality flowers in freedom, Christianity demands the free society and is therefore fundamentally opposed to the whole concept of dictatorship. Liberty is man's right because he is a man. Bills of Rights, such as that of the Constitution of the United States, do not confer these rights, they merely confirm them.

God's estimate of the worth of man is revealed in the fact that He himself took on the limitations of humanity in Christ in order fully to reveal Himself to men.

Protestant Christianity exalts the individual, particularly in its doctrine of "the right of private judgment." This doctrine frees the individual conscience from submission to any external and tyrannical authority. It develops the scientific attitude of mind and penetrates the fog of ignorance and of superstition. It contributes significantly to the democratic society. It accounts in large measure for the striking and significant fact that Communism has been unable to take root in Protestant countries.

Christianity in its conception of the ideal society calls for a co-operative social order in which the sacredness of every personality is recognized and everyone finds opportunity for the fullest self-expression of which he is capable, and in which everyone gives himself gladly for ends that are socially valuable.

The so-called scientific materialism of Marxism and the practical materialism of large sections of the capitalistic order are both destructive of the Christian conception of the worth of man, because both refuse to think of man as a person. Jesus insisted institutions were made for man, not man for institutions. He referred specifically to the sacred institution of the Sabbath. His thinking forces us to apply the same test to the economic order, the political state, and ecclesiastical organizations.

The altruistic man cannot be produced by the practices of an economic order that insists that self-interest is the only sufficient motive to drive man to achievement. It is impossible to love neighbor in a competitive struggle, just as it is impossible to serve God and Mammon. A new spirit must enter the social life, a spirit expressive of the Christian concept of the worth of man and revelatory of the Christ command that we are to love one another. Power must be brought under democratic control and justice established by the democratic process. The Christian conception of the worth of man manifest in a society at once brotherly and just is the most certain bulwark against materialistic and totalitarian tyrannies left and right, and of the paganism present in sections of our won society.

Presidential Thanksgiving Proclamation

"In accordance with our cherished custom, let us pause from our labors for one day in this autumnal season and offer prayers of thanks to the Divine Giver of our bounty.

"We are grateful for the plentiful harvests of our fields, for the abundance of goods produced by our industries, and for the multitude of spiritual blessings which enrich our lives.

"We are thankful that our resources enable us to aid the peoples of other countries in the furtherance of economic well-being and security.

"We deeply appreciate the strength of our democratic institutions and the preservation of those ideals of liberty and justice which form the basis of national stability and international peace. The times demand more than the wisdom of man can provide.

"There should be in the hearts of all good men and true a realization that as the Psalmist said: 'There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.' Humbly grateful for these benefactions, may we add to our prayers of thanksgiving a plea for divine guidance of the leaders of our nation and the leaders of all other nations in their efforts to promote peace and freedom for all men.

"*Now, therefore, I, Harry S. Truman,* President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which made the fourth Thursday in November a leg holiday, do hereby proclaim Thursday, N vember 24, 1949, as Thanksgiving Day, ar I urge all citizens to observe the day wi reverence.

"Let us, on the appointed day, in o homes and in our accustomed places of wo ship, give thanks to Almighty God for t blessings which have signalized our lot as nation, and let us ask for the gift of wisdo in our striving for a better world."

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Methodists Join Appeal To Nehru

Signed by more than 100 leaders of go ernment, church, business, education, ar the arts of America, a "message of gratitu and of admiration" has been presented Pandit Jawaharlal Nehru, prime minister India.

Says the message: "We recognize wi gratitude the large part you have played bringing self-government, through politic and peaceful means, to a great section of h manity. We admire your dedication to idea your personal integrity, and the generosity mind and spirit in which you carried on t struggle and face the future. We need these qualities in our effort to prevent w and to establish political machinery to gove world affairs, capable of securing humanity inalienable rights to life, liberty, and t pursuit of happiness. The achievement of world federation of delegated powers restir upon the consent of the governed we rega as of immediate and paramount importanc We hope that . . . you will be inspired wield your influence to the utmost of t courage and capability for which you a noted, for the early achievement of self- go ernment for the whole human race."

Among the Methodist signers were Dr. Stanley Jones of India, Dr. Charles F. Bos Jr., of the Peace Commission, Prof. Paul Schlipp of Northwestern, Dr. John M. M cartney of Garrett.

It's In The Book

(Continued from page 4)

reads the Book regularly. Anyone can s the reasonableness of this, yet somehow w fail to do it. Boswell, you may recall, on reported to Dr. Johnson that a certain D Campbell drank 13 bottles of port wine at single setting and Johnson replied: "Howeve I love Campbell: he was a solid orthodo man; he had a reverence for religion. Thoug defective in practice, he was religious in pri ciple." How many of us are like that: Bibl readers in principle but defective in practic

When I say to read the Book regularly do not mean to sit down and read wherev you happen to open to. Nor do I mean read it from cover to cover in a bee-line fro Genesis to Revelation. It is better, beyon question, to read that way than not at a but there are more excellent ways. One

read by units of thought — most of the orter books are complete units of thought themselves and can be read in from ten inutes to a half hour — such books as Ruth, el, Jonah in the Old Testament and most the books of the New Testament. Anher way to read regularly is to follow a nedule of selected readings, always availle from The American Bible Society. A ird way is to follow certain characters — braham, Moses, David, Peter, Paul — roughout their recorded lives. A fourth ay is to select according to literary type: spels, apocalypse as found in Daniel and velation, prophecy as found in Isaiah, Jereiah, Ezekiel. Well, you see what I am tting at. Read regularly; daily or at the ost weekly, according to a definite plan and ur reading will be both pleasurable and ofitable.

Finally, God's spirit reveals itself to all ose who seek the spirit of the Book rather an its letter. "The letter killeth, but the irit giveth life." Do not read it as a textok for scientific description; it was never eant to be that. But read it for the scitific spirit — its logical assumption that hind the created there must be a Creator, firm conviction that this is a law-abiding iverse. Likewise, do not read it as a textok in dogmatic theology; it was never eant to be that. But read it for its subne revelation of the growth of religious sight and understanding. Behind the ought-forms of its speech there is always a rning experience of the presence of God th men, and that experience, so desperely needed today, it can reproduce in us. is then that His spirit most truly speaks to rs, then that the fundamental conviction at "no teaching of scripture is a matter one's own interpretation" grips our conousness with compelling power.

Out in South Dakota is the Black Hills Nanal Monument. There the likenesses of ashington, Jefferson, Lincoln and Theodore osevelt have been blasted from the solid ck of the mountain side. Gutzon Borglum as the sculptor who conceived that mighty k and began it. But he died before it was ything like complete. Shortly after, a visr spoke to a man at work in the studiorkshop at the foot of the mountain from hich the whole project is in full view, rearking that it was too bad Borglum died fore it could be completed. The other, ho was Borglum's son, agreed, but went on say: "The work will be finished for I have father's plan." Which is a parable! The Christmas babe who became the man whose name we bear followed his Father's plan, and we too have that high calling, for it is in the Book.

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On A Wide Circuit

W. W. Reid

I Am Thankful

I am thankful today that for another year I have had food, and rainment, and shelter — enough and to spare; thankful, too, that I have been permitted to work with the soil and the seed, utilizing the rain and the sunshine, and with the mysteries of the perennial resurrection of the buried root and the stark tree that are part of God's processes in providing these necessities of life for myself and my fellows.

My very thankfulness for these blessings of food and raiment and shelter becomes a pang of grief and pain that there are millions of men and women, and — more dreadful yet — of little children who starve, and grow ill, and waste unto death because some men have denied them these very blessings. And I find I cannot be truly thankful — my prayer of thankfulness can be only hollow words and hypocrisy that deceives only myself — if I do not share with these fellows the bounty that has been showered upon me. I must share if I am to enjoy — share if I am to be thankful.

I am thankful that though there are occasions for discouragement, and bewilderment, and fear as men look upon the deeds and listen to the words of other men, yet there wells up in men's spirits hope, and courage, even eager expectancy for the good and the better on the morrow; that "hope springs eternal in the human breast," and that hope, too, has its great victories.

I am thankful that though my eyes, and ears, and brain are weary of the clashes, the hatreds, the untruths of man against man, yet the Voice of Peace, the Word of Understanding — the Holy Spirit itself — is alive and speaking and working among millions of men; that the Way of peace, of understanding, of truth is known, and that there grows the will to follow in that Way; that we are assured that man need not — will not — forever grovel in the dust.

I am thankful for the knowledge, gained by experience, that the sun never stays behind the cloud; that pain is often the forerunner of great joy, that turbulent sorrow surrenders place to the calmness and serenity of fond memory and mellow acceptance and understanding.

I am thankful that the deeper scientists and philosophers probe into the mysteries of the universe, the more reverent and awestruck they become at the unfolding and expanding greatness, and strength, and majesty, and beauty of the controlling Power — the Creator, Ruler, Overseer, and Father they join us in calling God; that nothing has been discovered, or invented, or dreamed but has added to our understanding of God and of his will and his work.

I am thankful that roses still bloom in England, that birds still sing in Palestine and Japan, that the rainbow still beams through the mist that encircles much of the world; thankful that God has not withdrawn his concern, and his gifts, and his justice because of man's perversity and disobedience.

I am thankful that "though the wrong seems oft so strong," I have faith and evidence that "God is the ruler yet."

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"Even sin is a proof that God has given man the priceless boon of freedom; and the forgiveness of sin is proof that sin is not an unconquerable evil. There is value in life; God gives it, and God renews it. The more man sins, the more God revives in man the longing for goodness. After war, comes the yearning for United Nations; after sin, comes repentance and new life."

* * * *

"Our Faith in God — The Advance for Christ and His Church"

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Rolling Ridge Reunions

Plans for the Rolling Ridge Senior Institute Alumni Reunion and Banquet are under way and the council announces the following program:

Two reunions, similar in nature, will be held this year in order that a majority of alumni may attend. One will be held in Wesley Methodist Church, Worcester, Mass., on Tuesday evening, Dec. 27th. The other will be held in College Avenue Methodist Church, West Somerville, Mass., on Wednesday evening, Dec. 28th. The program will be the same.

Alumni from Rolling Ridge, Lasell, Asbury Grove and Sterling Senior Institutes, plus alumni from Laurel Park, are cordially invited to attend.

Announcements of the time and place are being mailed to all alumni now. Reservation cards will be sent the first week in December. The program will be announced in detail in ZIONS HERALD then.

Members of the Rolling Ridge Senior Institute Alumni Council include: Edward B. Haynes, president; Roy Richardson, vice-president; Evelyn Conant, corresponding secretary; Janet Rich, recording secretary; Theodore Jungas, treasurer; Francis Dacharne, Kenneth Edwards, Lawrence Flemming, Jean Glancy, Donald Goershel, Jean Kiley, Donald MacKenzie, Carol Marcus, Edith Massey, Richard Poole and John Turnbull. The Rev. Leslie H. Johnson is advisor to the council.

Resolutions Of The Mass. Council Of Churches

November 14, 1949

I. Civil Rights

We note with gratitude the constructive influence in Massachusetts of the 1947 Report from the President's Committee on Civil Rights. We commend, for example, the entertainment industry for such films as "Lost Boundaries," the editorial policy of many newspapers and radio stations, and an alerted public opinion.

We feel that our nation's moral influence in the world is being weakened by all instances of racial segregation. We support the Federal Council's statement as a friend of the United States Supreme Court that "segregation in the matter of a place to live means the ghetto; segregation in the matters of the mind and spirit means second-class citizenship."

We call, therefore, upon our Massachusetts constituency and friends to continue this basic Christian work toward the achievement of full civil rights.

II. International Relations

We affirm our continued confidence in the United Nations and urge our people to work and pray for its success and its progressive evolution in the direction of an effective world government. We favor no international action outside the framework of the United Nations which may properly be taken under the provisions of its charter.

We believe national and world interests will be best served by less reliance on military power, with its resulting militarization of our civil life, and by greater dependence upon international confidence and understanding. We particularly urge our government to continue to use every available means of negotiation with Russia toward reconciliation and peace.

We are in accord with the outlawry of genocide by the United Nations and urge our State Department to submit to the Senate for immediate ratification the Convention against Genocide.

III. Gambling

We are opposed to all forms of gambling, especially state and private lotteries. We call upon our churches to eliminate all fund-raising schemes which involve any form of gambling or chance.

We recognize that the gambling problem is too big for any one religious group to combat and, therefore, express our earnest desire for co-operation among all religious and civic bodies in opposing this evil.

We urge a continued and strengthened program of education against gambling in each local church and community. We commend the program of the Citizens' Committee of Massachusetts, Incorporated, as a means of achieving a more inclusive attack on the problem.

IV. Church and State

Recent events emphasize the importance of church-state relations.

We affirm that the American principle of church-state separation is fundamental to religious freedom and the democratic process.

We oppose efforts of all religious bodies to secure special political and economic privileges from the state, including the use of taxes for the indirect or direct support of private or parochial schools and we urge support of the present initiative petition for the repeal of the law providing bus transportation to and from such schools.

We affirm our continued faith in the value of the American system of public education and urge the equalization of educational opportunity throughout our land. We call upon all our fellow citizens of every faith to demonstrate a more active interest and participation in the affairs of our public schools.

V. Japan International Christian University

We commend the formation of the Japan International Christian University Foundation whose purpose is to provide Christian graduate and professional schools for the developing of Christian leadership for the new Japan.

We urge our churches to support the Foundation in its present financial campaign to secure ten million dollars.

VI. Pornographic Publications and Such as Incite To Crime

We recognize the vicious influence of pornographic publications and such as offer incitement to crime to be found on our newsstands and call upon local church councils to investigate local conditions and, where the facts justify, secure action by proper local and state authorities.

VII. Separation of Jerusalem

Recognizing the tragedy of the recent w in Palestine and the sanctity of the Ho Places, we go on record supporting the po tion of Bishop Oxnam, Bishop Nash, D Frederick M. Eliot, and others — favori the natural separation of Jerusalem into tw sections to be controlled respectively by Isra and an Arab state and the appointment the United Nations of a commission wi authority to safeguard the Holy Places in t whole of the Jerusalem area.

VIII. Concern Over Arab Refugees

We urge greater concern on the part of o own constituency and of Christians ever where over the crucial welfare needs of hu dreds of thousands of refugee Arabs in t Middle East. They require our immedia help if the mounting death toll is to stopped.

IX. Help For Displaced Persons

Owing to the desperate situation now e isting among the Displaced Persons of E rope, we urge everyone of our churches, they have not already, to organize, to secu the necessary assurances to resettle at lea one family and to notify at once their d nominational headquarters of their purpo to do so. We call upon our senators to all within their powers to secure the ear passage of the Displaced Persons bill (H 4567) now pending.

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Parshad Awards

CHICAGO — Young people throughout t country are preparing entries for the 19 Parshad Youth Week Awards.

College scholarships totaling $10,200 w be offered through the United Christi Youth Movement, according to Dr. Isaac Beckes, executive secretary.

Local entries in the contest will be ma and judged in connection with Natior Youth Week from Jan. 29th through Feb. 5 State, regional, and national judging will co tinue through the spring, and announceme of the awards will be made next May.

One boy and one girl will receive colle scholarship awards of $400 a year for fo years. Seven regional awards of $250 a ye for four years will also be made.

Full and partial scholarships each summ to one of the seven regional conferences the U.C.Y.M. will be made to these ni winners plus 28 others.

Entries will consist of:

1. A statement of life purpose as a Chr tian citizen and of plans for college edu tion.

2. Record of high school scholastic wo extra-curricular activities, and study intere

3. Listing of local church and denomi tional activities.

4. Review of work and interest in int church co-operation.

5. An essay not to exceed 1,500 words "The Church's Responsibility in My Co

unity," an original analysis which would dicate the author's "understanding of the hristian faith and its application in a defite situation."

Entry blanks may be obtained from deominational offices, state councils of church-, interdenominational youth councils, or om the U.C.Y.M., 206 South Michigan, Chigo 4.

Protestant youth of 40 denominations and ore than 700 councils of churches and counls of religious education will be eligible to rticipate in the award program.

The college scholarships are made possible Mr. and Mrs. Alfred H. Avery of Malden, ass., who now are helping to finance college ork for 31 young people.

r. Sockman Again

War is not inevitable, the Commission on orld Peace of The Methodist Church deared in a statement adopted at its annual eeting in Evanston, Ill., Nov. 8th and 9th. "There are Christians enough — and Methlists enough — to banish fear and vindicveness and turn the currents of human afirs toward security, justice, and lasting ace," the resolution said.

Dr. Ralph W. Sockman of Christ Church, ew York City, was elected chairman of the mmission for the rest of the quadrennium, ling a vacancy left by the death of Dr. nest Fremont Tittle. Dr. Sockman had aded the group for many years prior to Dr. ittle's election a year ago.

A moving worship service in memory of r. Tittle was held in the chapel of First hurch, which he had served for over 30 ars. Dr. Charles F. Boss, Jr., executive sectary, and Dr. Sockman shared in leading e service. Dr. Georgia Harkness of Gartt Biblical Institute read an original poetic ibute, "The Builder," and Dr. Harry N. olmes of New York City presented a meorial resolution which he had prepared for e commission. The statement referred to r. Tittle as one who "during the past 25 ars spearheaded the drive to make the urch a vital and undiscourageable force ushering in an era when war as an inument of international policy should be olished."

August Aamodt, Fargo, N.D., representave named by the National Conference of ethodist Youth to succeed James Lawson, as seated by the commission. Miss Shirley an Reece, Huntington Park, Calif., conues as the other youth member.

The commission recommended early recnition by the United States of the present litical regime as the *de facto* government those areas of China under Communist ntrol, but asked that *de jure* recognition ould be postponed until the Chinese people d U.N. have decided which government China is official.

An earlier endorsement of the Marshall an was renewed with the expressed hope that funds be used for economic recovery and not be diverted to military ends. Serious question was raised concerning the continued dismantling of production plants in Germany and their shipment elsewhere.

The body expressed gratitude for the recent friendly visit of Prime Minister Nehru and for his "noble words of peace, which stir hopes . . . that India and the Orient may have a large part in leading all nations into the use of non-violent means in the solution of international problems."

The commission also declared itself in favor of:

1. Continued support of the U.N. with world government as an ultimate goal.
2. Making this country's scientific and industrial knowledge available for improvement of underdeveloped areas, as proposed by President Truman.
3. Multilateral arms reduction leading to universal disarmament under law.
4. Amnesty for conscientious objectors convicted of draft law violations.
5. U.S. ratification of the proposed Covenant on Human Rights and the United Nations Convention on Genocide.
6. Ending peacetime compulsory military training with end of the present draft law.
7. Greater effort by churches in finding homes for displaced persons.

Principal speakers at the commission's dinner meeting were Lyman C. White, secretary, Committee on Non-governmental Organizations, Economic and Social Council of the United Nations, and Dr. Frank Cartwright, associate secretary for China of the Board of Missions. Bishop J. Ralph Magee of Chicago offered the invocation.

Bishop Charles W. Brashares of the Des Moines Area and Bishop Alexander P. Shaw of Baltimore gave devotional addresses at the sessions. Dr. Thomas B. Lugg, executive secretary and treasurer of the General Commission on World Service and Finance, also spoke.

Religion At Work

Maeanna Cheserton-Mangle

Martha Sharp, vice chairman of *Children To Palestine, Inc.* tells a fascinating tale about David — not the David of Biblical times; but David, one of the immigrant children who had just arrived in Israel. Mrs. Sharp was sitting with the placement committee of Youth Aluyal when the boy came up for interview. David was as wan as he was blond. In answer to the questions put, he said that his father's name was Mose and his mother's Hannah.

"Where are they now?"

"My father died in the concentration camp at Dachau."

". . . and your mother?"

"She was hit by shrapnel in the ghetto in Warsaw."

"Where were you born?"

"Warsaw."

"Any brothers or sisters?"

"There were nine. All dead."

Mrs. Sharp and the others mentally bit their lips, as one ventured: "How did you escape?"

David tugged at his left ear, yet with no embarrassment. It was an old story. "It was at Theresienstadt and we all stood up to be shot. My bullet —" David showed a huge hole in his ear; "my bullet went through my ear instead. I fell down with the rest of them as if I were dead too. When the Nazis were gone I escaped."

"Where did you go?"

"I joined the partisans and fought for democracy during the war. I'm a man."

"How old are you, David?"

"Thirteen." And he *was* a man, at thirteen!

"What would you like to be?"

"A carpenter like my father. He made beautiful furniture. I could learn."

"Then we will send you to Ben Shemen, David. Then you can go to school. You can learn to read and write Hebrew; to do mathematics and at the same time to work in the carpentry shop."

Six weeks later Mrs. Sharp visited Ben Shemen, and out in the fields transplanting baby trees, she saw David. He was plump and his eyes were no longer sad.

"Shaloam, David." Se called.

"Shaloam, Mrs. Sharp!" He seemed delighted to see her again, and wanted to show it. He offered to take her over the school and did. He lead her straight to the carpentry shop. Inside was a shelf filled with articles for display. David took up a beautifully made, wooden pen tray. His eyes were shining as he exhibited the dovetailing.

"My father would like to know I could do a piece of work like this," he said.

David was on the road to recovery because someone had acted in time. Someone found him in Europe and brought him to Israel. Someone placed him where love and education are fitting him to help himself and others.

Christians who understand that the plight of orphaned Jewish children is not a Jewish problem but a humanitarian problem are joining their Jewish friends. Through *Children To Palestine* they are rescuing the remnants of the D.P. camps and bringing them to a new life in Israel. — Religious Press Committee.

To Probe Divorce

WELLINGTON, N. Z. (RNS)—Two of every seven marriages contracted in New Zealand end in failure, the annual conference of The Methodist Church was told here.

A report to the conference said half the failures result in divorce and the balance in legal separations.

The conference named a special church commission to investigate the marriage failures.

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The Methodist Church at Milford, Mass. C. Malcolm Keir, *Minister*.

The Methodist Church at North Monroe, N.H. William Hudson, *Minister*.

St. Paul's Methodist Church, Lowell, Mass. Charles W. Jeffras, *Minister*.

The Methodist Churches of Waldoboro, Maine. Philip Palmer, *Minister*.

The First Church, Methodist, of Winthrop, Mass. Lawrence W. C. Emig, *Minister*.

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